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SUPPLEMENT

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In the United States there has not always been total separation of Church and State! At the outbreak of the American Revolution in 1776 there were established churches in three New England colonies, five Southern colonies and New York. In New York and the five Southern states the Church of England was the "state

church." In Massachusetts, Connecticut and New Hampshire the established church was Congregational. Even after the U.S. Constitution the religious establishment continued in New England. New Hampshire led disestablishment in 1817, followed by Connecticut in 1818 and Massachusetts in 1833.

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serted on both Sides; for *Necessity* must always take Place of *Expediency*: And if he proves it our necessary Duty to be of their Communion, that one Point will be sufficient; or, if we can't be true and regular Christians, without submitting to the national Constitution, it will be but a poor Argument to dissuade us from our Duty, by telling us presbyterian Religion is the cheapest, and pays more Compliments to People's Liberties and Inclinations. His defamatory Narratives may please little Minds, but affect no Point in dispute; so that exposing the Falshood or Misrepresentation of them is not worth much Labour, but for the Honour of his *Teacher* for some of them, 'tis Pity but the scandalous Ignorance of some People, trained up after the Manner that Multitudes in the Country are, without ever hearing the Scripture read in their publick Meetings, should have a short Remark, whom he represents, as calling Mr. *Dickinson's* reading the Scriptures *Popery*, and for that, leaving the Meeting to conform to the Church, p. 116. By Conversation with the Men thus scandalized, I find them to have made such Improvement since they have come over to the Church; that they are now Men of good Sense, and understand Religion so well as to give this Reason for being offended at Mr. *Dickinson's* Conduct, *viz.* That he took upon him to innovate in Matters relating to the publick Service; and by so suddenly, after his coming among them, attempting and forcing this Alteration in the Face of their Service, which carried a Condemnation with it, of their former Practice, and that of the whole Country, indicated his Claim to *arbitrary Power*, and was such a Usurpation upon the People's Liberty, and Copartnerhip in the Power of governing, that they justly esteemed it a Step to Popery; and could not tell how fast his arbitrary Proceeding and innovating Inclination might carry him thither. He has also grossly misrepresented Part of a Conversation between Mr. *Dickinson* and me, concerning St. *Paul's* Practice in attending the Worship of the *Jewish* Synagogues; an Imitation of which, under like Circumstances, I preferred instead to joining with any Sectaries, whose Assemblies were unlawful, as I esteemed his. And I don't see Reason to alter my Opinion. And for the Justness of this Representation, I can bring Men to testify, of better Reputation than Mr. *Hobart's* Voucher, for this and some other of his Title-Parties. Men that have never done Penance in publick Congregations for lying and defaming.

I could give you some Passages from a Confession some Years ago, sent me from *Springfield*, which had been publickly read in several Meetings, the publishing of which with the Subscriber's Name in Capitals, would bring a Blush upon Mr. *Hobart's* Voucher for some of his rattling Stories; but I reserve them *in petto* against a proper Occasion, hoping such a Hint may awaken proper Reflections, in that Author of Scandal, and be an Ad-

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monition

A P P E N D I X.

The following LETTER to the Author is thought proper to be annexed.

Reverend S I R,

ALTHO' I had intimated in my *prefatory Address*, set before the *Englishman directed*, &c. that I presented the Publick with *That*, instead of any further Rejoinder to what Mr. *Hobart* should reply to my Vindication, as supposing, that the multiplying Controversies needlessly, tends to dissuade Religion; and esteeming the calm dispassionate Reasoning, and very perspicuous Manner of treating the important Questions laid down in that small Treatise, to be of singular Use to establish Men of inquisitive Dispositions, in the true Grounds of christian Practice; which would effectually obviate the Objections against the Constitution of the Church of *England*, which Mr. *Hobart's* Sermon had advanced, my *Vindication* attempted to answer, and the proper Business of his Reply should have been to support: Yet, as his Address has rambled into new Topics of Dispute, and spends itself much in Preachments, to affect the Minds of ignorant People; in which his violent Exhortations proceed upon Suppositions of very important Points, not proved by probable, much less conclusive Arguments; I had begun a second Vindication of the Professors of the Church of *England*, against the Misrepresentations of that Address; but have laid it aside, upon Information of your having prepared for the Press, some Antidote against the Influence of those Misrepresentations of the Church of *England*; and the State of Religion in this Country. By the Information you give me of the Nature of your Performance, I shall not trouble my self to pursue what I had undertaken. But if you have Room for any Additions, and think the following Hints will be of any Service, I submit them to your Direction.

I. I observe that a great Part of Mr. *Hobart's* Address, is very foreign to any Purpose of vindicating his Sermon; and all his Arguments from *Expediency* and *Inexpediency* might be spared where necessary Duty is as-

serted

monition to him, how cautious he ought to be of misrepresenting Facts, to the Prejudice of such Characters as are better than his own.

2. Instead of reflecting upon himself, Mr. *Hobart* has repeated, and offered to justify, all the ill-natur'd Things he had said of the Church of *England* in his Sermon, without Provocation from any Man, and yet complains of my treating *his Reverence* disrespectfully, when I said a Rebuke for his Insolence, was a proper Answer to his disrespectful Treatment of all the wise and good Governors of our Church, and even his false Representation of our Canons and the Office of Ordination; he has the Confidence to justify, after so plain and evident a Detection as my *Vindication*, &c. contained. His Quibbling and Tergiversations upon this Point are very remarkable; and my Confidence, to which he refers me, *p. 100.* suggests no Reparation at all due to his Character; which before appeared to be that of a Slanderer, and now an obstinate one. He had said, the Presbyters of the Church of *England* did not receive Power to preach by their Ordination: The Words I cited from the Office of Ordination, he now grants, are sufficiently descriptive of that Power, which before he had said they did not give, *p. 98.* but yet is too obstinate to own that he had at all misrepresented the Matter: He finds, he pretends, a Contradiction between our Canons and the Office of Ordination; and says, 'tis my Business, and not his, to reconcile them, *p. 98.* This Reconciliation is easily made, by observing that Ordination gives Authority to preach, when and wherever a Person is lawfully called thereto, and neither is or ought ever to be otherways. The Canons are the Church's Laws, or Rules of Discipline, which properly direct and regulate the *Exercise* of that Power and Authority which *Ordination* gives the *Being* of. So that if the Canons forbid a Minister's preaching in any Diocese until he procures a License from the Bishop of such Diocese; altho' such Minister as has not obtained that License, may be said not to be *legally* qualified, or to have a *legal* Right of preaching in such Diocese, yet he may have and actually has from the Time of his Ordination, a true spiritual Power & Authority; *not* to make Confusion, *not* to commit any Disorder, or to do any Thing contrary to God's Will, or the good Order of the Church, *but* to preach regularly in God's Name, and instruct the People of whatever Congregation shall at any Time be lawfully committed to his Charge; in order to which a *License* must be obtained, for conformity to the wholesome and good Orders of the Church: And it need not seem a strange Thing, for the *Being* of Power and Authority to exist in a Subject, where the *Exercise* of that Power is restrained by a superior Power, to any one who considers that the Authority our Saviour gave to the Apostles by their Commission, *Matth. 28. 19. To teach all Nations, &c.* they were not to *exercise*, till further qualified

qualified by those miraculous Gifts, which they were to wait at *Jerusalem* for; and did not receive till the Day of *Pentecost*, which furnished them both with further *Abilities* and *Credentials*, and may be esteemed as their *License* from the Head of the Church Catholick, to exercise a Lower they had received by their Ordination some Time before. Another Instance of restraining the Exercise of Power by wholesome Rules, I might give in St. *Paul's* Rules laid down for the Prophets, *1 Cor. xiv.* That while one was speaking the rest should be silent, and might afterwards speak, if they had Revelations, one by one, because God was *not the Author of Confusion*: So that altho' Revelations from God, might be their Right to prophecy or preach, it would give them none to be disorderly; and I should think, after a Prophet was obliged to keep his Revelation in silence, till it might be orderly for him to deliver it, no Man of Sense would say, his Right to prophecy was not from his being a Prophet, or having a Revelation, but from his keeping Silence till the Apostle's Rule permitted him to speak; and yet just so much Sense there is in Mr. *Hobart's* reasoning from the Restrictions of our Canons, that the Power to preach comes from Compliance with the Rule in obtaining the Bishop's License; and not from the Ordination which in express Words gives the Power.

To justify his *Falsification*, in saying, that by the Canons of our Church, "any Man might be ordained, that understands Latin, has a Presentation "to a Living, and is not scandalous;" for which he cited *Canon 34.* (and since he justifies it upon second Thoughts, Mr. *Pierce* may now be out of the Question.)

He brings several Canons to shew that *Ability* to preach is not required in all Cases as a Qualification for Ministers to be ordained, *p. 96. 97.*

But what is this, and all he has offered in relation to it, to the Purpose of his Justification?

If he had only said in his Sermon that upon some Occasions the Canons of the Church permit the Ordination of Men to the Ministry, not qualified to be Preachers, who nevertheless are required to baptize, administer the Lord's-Supper, teach the People by catechizing and reading the *Homilies*, that is, *Sermons*, approved and appointed by Authority; no Body would have charged him with *Pervariation*, nor would such a Representation have been esteemed a Reproach to our Church; such a Care for the whole Instruction of the People, would have been highly approved, by the most wise and judicious in the Country, who are not of our Communion: Many such I have known to disapprove the Practice of permitting the Pupils to raw and ignorant Youths, *Birds not fledg'd*, with the Shell upon their Heads, whose Discourses upon Matters sublime and abstruse, are far from being profitable to the Hearers. Nay, If judicious, instructive Sermons were

were constantly read in many of the Congregations; if they were called *Homilies*, and required to be read by Ministers ordained, how much better would the Design of intrusting the People be answered, than by such Discourses as are genuinely represented by that Imitation of One, who is not to be esteemed of the meaner Sort of Preachers, made by one of Mr. *Hobart's* *Fellow-Labourers* upon that Text, *Abraham was an hundred Years old, when his Son Isaac was born*. But as defaming in any Case is *wicked*, and the *Malignity* aggravated from the Dignity of the Object, I could not put a softer Name upon his positive Declaration concerning our 34th Canon, which after all his Quibblings and Tergiversations, will appear to have been falsified, by any one that compares his Assertion above with the Canon it self, which I repeated the Substance of in these Words, *viz.* "No Bishop shall henceforth admit any Person, &c.—— desiring to be a Deacon, unless Twenty-three Years old; and to be a Priest, Twenty-four Years compleat, and hath taken some Degree of School, &c.—— or at the least except he be able to yield an Account of his Faith in Latin, according to the Articles of Religion approved, &c.—— and to confirm the same by sufficient Testimonies out of the holy Scriptures, &c."

Here it may be observed,

1. The Bishops may ordain no Man under Twenty-three Years of Age, Therefore not *any Man*, as Mr. *Hobart* asserts; not Boys of 19 or 20 Years, as Mr. *H—'s* Scheme may admit to the Pulpits.
2. If we go to the lowest Qualification, at least, the Candidate must be able to yield an Account of *his* Faith in Latin, according to the Articles of Religion approved, &c. therefore not *any Man*, that only understands Latin, has a Presentation to a Living and is not scandalous, as Mr. *Hobart* asserted: He must be able to give some Account of the approved Articles of Religion in our Church, which many of Mr. *Hobart's* *Fellow-Labourers* can't do, though they may have often heard of the 39 Articles. These Articles must be *His* Faith; therefore not *any Man*; who don't believe the Church's Power to decree Rites and Ceremonies, &c. This xxth Article, Mr. *Hobart* and many others could not yield an Account of as *their* Faith, even in English; and therefore not *any Man*, not Mr. *Hobart*, could be obtained according to the lowest Qualification mentioned in this Canon; nor *any* Person that refuses to yield an Account of his Faith in any other but the Words of Scripture; which Sort of Creeds, the *Arians* and *Socinians* among the dissenting Teachers, are, of late, so zealous in recommending. But besides *Orthodoxy*, this Canon requires at the least, an *Ability* to confirm these Articles approved, by sufficient Testimonies from Scripture: This is what *any Man* that understands Latin can't be said to have *Ability* for: Nay, if it amounted to no more than the least Mr. *Hobart*

bart pretends is implied in that Paragraph; so that at least this Canon requires a great deal more than Mr. *Hobart* affirms: With what Intent he made, and since attempts to justify, this Misrepresentation, let the World judge, and censure him or me as they find Reason.

The main Question, in which every Person is interested, and concerned to have rightly determined, is, Whether the Church of *England* Communion ought to be embraced by all the Professors of Christianity that are Members of the *English* Nation? particularly in *New-England*? This I affirmed in my Vindication, and advanced some shew of Reasoning to prove it. Mr. *Hobart* on the other Hand, charges *Schism* very heavily and avfully upon all that conform to the Church of *England* in *New-England*, because they leave true and regular christian Churches, exactly agreeable to the Word of God, and signally owned by him, to embrace a very imperfect Constitution; the introducing of which into the Country tends to much Evil and Mischief.

The heinous Guilt and Mischief of *Schism* we are agreed in.— At whose Door it lies, is the Point to be determined: And the Determination will follow the Resolution of the Question above; Whether it be the Duty of *Englishmen* in *New-England* to be of the Communion of our national Church; and in order thereto to leave the Communion of all such Societies as have formed themselves arbitrarily, independent on, and in Contempt and Opposition to our Episcopal Constitution? The main Objection against the Constitution of the Church of *England*, that needs Attention in this Controversy with Mr. *Hobart* is, That there is an "Opposition between the State of the Ministry described in the *New-Testament*, and the State of it in the Church of *England*," p. 80. The Sum of the Objection is, that in the New-Testament we find a Parity instituted among the Ministers of the Gospel; and therefore the *Superiority* of Bishops in our Church, renders Conformity unlawful; and restoring *Equality* among Ministers, being a Compliance with Duty, justifies the Form of their religious Societies, and renders it schismatical for any to withdraw from them. The Burthen of Proof in this Case ought in all Reason to lye upon the Dissenters from the Church: Upon *all*, whether in *Old-England* or *New-England*, whether they own themselves to be Dissenters or not, whose Pretensions to Regularity in their present Situation, upon which they justify themselves, and condemn all Separators from them as *Schismatics*, depends entirely upon the Truth of this Assertion of *Theirs*, that there is an *Opposition* between the State of the Ministry described in the New-Testament, and the State of it in the Church of *England*: *i. e.* One Order in the Ministry, in which Equality is essential, is the State of the Ministry described in the New-Testament; *various Orders*, in which a very great Inequality subsists,

is the State of the Ministry in the Church of *England*; Submission to which is sinful, particularly for Ministers in this Country, p. 79. The present State of the Ministry in the Church of *England* objected against, was incorporated into the Constitution of the English Nation, before any Objections of this kind were invented or thought of. Our present national Form of Government by Bishops as superior to Presbyters has Possession to plead, and Prescription, from Time immemorial: It is not a Form of Government that *England alone* has taken up, but all the christian Churches in the whole World have had the same; not one christian Nation can be named, who have not owned the *Inequality* now disputed; the Denial of it by *Aerius* has been condemned as *Herefy*; and the most famous Churches in the World can shew a regular Succession of their Bishops from their first embracing the Christian Religion, many of them from the Apostles, who ordained and appointed their first Bishops; so that the Sinfulness of this Subjection to Bishops, if it be sinful, has infected the purest Churches in the purest Ages of Christianity; which should induce modest Men to speak tenderly of it, and suspect their own Mistakes in the Manner of arguing from whence they infer Conclusions, that condemn the Generation of God's Children and best Saints that the World has known. And yet, if our Adversaries can bring sufficient Proofs from Scripture, to support their Assertion of such a Settlement of *Equality* by Christ and his Apostles as they plead for, we will yield them the Argument thus far, come into their Scheme of *Equality*, and endeavour to persuade them to amend some other Things, that at present stand in the Way of a Union with them: But upon the present Point; long uninterrupted Possession, begun in a peaceable and orderly manner, gives us a Right to demand of our Opposers moral Demonstration that the *Equality* they plead for is God's Ordinance; at least, that God does not allow or approve any departing from it.

The Divines of the Church of *England*, out of a Desire to satisfy the Scruples raised in the Minds of many conscientious People, have spent a great deal of Pains, to answer every Sort of Objection raised against the Constitution of our Nation; and yet there are some that pertinaciously adhere to Parties and Factions, and repeat old Objections with as much Confidence as if they had never been answered: The Plea of *Equality*, Mr. *Hobart* revived in his Sermon with great Assurance: All his Arguments I endeavoured to refute in my *Vindication*: His Manner of supporting his Plea, in his Address, deserves some Notice, considering how much depends upon it: Nay their whole Cause must be given up, if the *Equality* they plead for be incapable of solid Proof; and by very clear & convincing Arguments: This ought to be made clear as a Point not left to be "collected" "from some few scattered Sentences & obscure Hints of doubtful Interpretation, as he has the Assurance to insinuate of the opposite Plea, p. 86, 87. There

There are only two Texts Mr. *Hobart* thinks it worth while in his Address to insist upon the Evidence of, to support his Cause in the Point of *Equality*; and 'tis well worth while to observe, how little those Texts give so much as an *obscure Hint*, to the Purpose of his *Interpretation*; which can scarce be said to have so much as a *Doubt* to support it, against the clear Evidence of many Texts to confute it.

I. One is the Text of his *Sermon*, Phil. ver. 24. *Marcus, &c. My Fellow-Labourers*: This I considered largely in my *Vindication*, and did not think it would ever need any Thing further to be said upon it in this Controversy; but Mr. *Hobart* has not thought fit to give it up, but intimate as though he did not lay much Stress upon it, having used it "rather as an Introduction to the Argument than as a Part of it" p. 90. Having I suppose, sufficiently shew'd that nothing at all can be argued from it, for his Purpose; it may be needful hereonly to consider how he endeavours to avoid the Absurdity, which I had said would follow, upon inferring *Equality* from the Word *Synergoi*, *Fellow-Labourers*, because St. *Paul* says of himself and *Apollus*, we are, *Synergoi*, Workers together with God, 1 Cor. 3. 9. which would be blaphemous to say, if *Synergoi* necessarily implied *Equality*, i. e. among those conjoined in the Appellation. His Reply, p. 90. amounts in the Whole, to a Denial of the conjoining *Paul* and *Apollus* with God, in that Appellation, which he confesses would be *Blaphemy* indeed, if the Word *Synergoi*, as he still affirms, implies *Equality*. "But *Theou* being the genitive Case possessive" denotes only that *Paul* and *Apollus* were conjoined as Equals; and God mentioned as their great Lord, Owner and Employer only. To which I would answer,

1. That in his Text, *non Synergoi*, there is some Reason to object against the conjoining of *Marcus, Aristarchus, &c.* with St. *Paul*; because *non*, i. e. as much the genitive Case possessive as *Theou* in the other Text; and so it must denote St. *Paul's* Dominion and Sovereignty, at least prelatial Power over those Ministers there called *Fellow-Labourers*, i. e. joined together in a Fellowship of Service, and Attendance upon St. *Paul* their Bishop. As the Levites under the old Testament were given by God himself unto the Priests, to minister unto, i. e. serve them in such Employments relating to the Sanctuary as they should have Occasion to employ them in; and it seems evident that the Apostles used the Ministry of the inferior Clergy in such a Sense, and that *Deacons*, properly called *Ministers*, served the Apostles, as the *Levites* did the Priests of old: This seems at least to me, implied *Acts* 13. 5. which I mentioned in my *Vindication*, p. 10. to shew the *Imparity* at that Time subsisting between St. *Paul* and *Marcus*, who is called their Minister, i. e. Deacon, to denote his Attendance in an inferior Station.

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2. All his *Quibbling* about the *genitive Case possessive* will appear vain, idle and futile, when the Text 1 Cor. 3. 9. is carefully considered with the Context; from which 'tis most evident, that the Apostle's chief Aim is, to join God *with* himself and *Apollos* by the Word *Synergoi*, as the chiefest Agent by his own divine Influence producing the *very Effect*, which their Agency also naturally contributed to produce; working, not only *by* them as *his* Servants, but *in* and *with* them, as giving Success by his own Agency to their active Endeavours: Ver. 6. *I have planted, Apollos watereth, but God gave the Increase*; 1. e. by his own spiritual Influence concurring with the Labours of the Apostles, in the *Corinthians* Conversion and Sanctification; the effecting of which, I suppose, Mr. Hobart will not say, the best Labours of God's Servants are sufficient for, without God's own immediate Agency. Ver. 7. *So then, neither is he that planteth any things, neither he that watereth, but God that giveth the Increase*. Ver. 9. *For we are Labourers together with God, ye are God's Husbandry*. In which Place, to substitute *Syndoulos* instead of *Synergoi*, as Mr. Hobart has done, to avoid the Imputation of Blasphemy, and retain his whimsical Notion of Equality, implied in the Word *Synergoi*, evidently perverts the Text, and destroys the whole Scope of the Apostle's Argument, and is nothing better than *Socinianism* in Respect of the Influence of divine Grace in the Conversion of Sinners.

II. His other Text, on which indeed he places the whole Strength of their Cause, is *Matth. 28. 19.* considered as the Commission given by our Saviour to his Apostles, and the only one left as the standing Commission for all Ministers of the Gospel to the End of the World, supposing that all such must have equal Powers, whose Powers all derive from one and the same Commission, as being the Commission of every one of them.

Now however plain the Text itself may seem, with Respect to the Apostles, whose Commission it was undoubtedly, yet it must appear very *obscure, doubtful*, and of uncertain Interpretation, if any such Argument for Equality is sought to be drawn from it. The Apostle's Practice under the Guidance of Inspiration, is the best Light we have to guide our Determinations, in such Disputes as may arise about the Nature and Extent of their Commission; if their Practice shews the Exercise of prelatial Power by *themselves*, or if they appointed or ordained others with *practical Power*, or have said or wrote any thing which discovers their Approbation of the Exercise of such a Power, as we think is evident in the Epistles to *Timothy, Titus*, the Angels of the seven Churches, and many other Passages in their Writings, it must appear evident, That the Commission given to the Apostles, was not designed to establish an *Equality* among Gospel Ministers. But Mr. Hobart's Argument has it's whole Force from this Consideration, *viz.*

viz. There being no Record of any other Commission, *This* must be esteemed the standing Commission for every Minister in every Age, and therefore gives to every one the same Powers the Apostles had by it; and their *superior* Authority and Power, whatever it was, depended upon their *Inspiration*.

Let it be observed in Answer, That this Argument is drawn from no Word or Syllable express'd in the Commission itself, or from any other Text in the Bible. *This Commission* was the solemn Ordination of those Apostles; and the Powers contained in it, given *vera Voce*; and is recorded by the *Evangelists* historically, as other of our Lord's Sayings and Trans-actions are; in *which*, they don't say one Word to intimate, that Christ told the Apostles that all Ministers should have the same ample Powers which he then gave unto them. The *gathering, governing* and directing the Church, he commits to their Charge, placing *them* next to himself, and putting *all others, Clergy and Laity*, under their Guidance and Government; *as my Father sent me, so send I you*. Their *Ordination* was their *Commission*; it expressed the Powers they were invested with, and authorized them to ordain *others* in like Manner, and by *such Ordination*, to give *them* Commissions in his Name, as he then gave to them, by Authority from God the Father. Their ample Power was sufficient to authorize them to appoint, ordain and govern, both Deacons and Presbyters, to Offices inferior to their own, as well as to ordain others with their own superintending Power, to *preside* in the Church, ordain *Clergy* as they should be needful, and govern both Clergy and Laity: The Power of ordaining, and governing all Orders in the Church, the Apostles Commission was sufficient to authorize them for: This Mr. Hobart I suppose will not deny: And if there were others ordained without these Powers, the *Inequality* is found which Mr. Hobart objects to. We don't plead for any greater Power in the Apostles, than their Commission contains; if they had Inspiration to direct them in appointing *Deacons*, and other Orders in the Church, that Inspiration only assisted them in a right Exercise of the Powers they were invested with by their Commission: The Dispute is only whether all whom the Apostles ordained to be Ministers, had all the Powers given to the Apostles themselves by their Commission; Mr. Hobart says they had; and his Argument to prove it, and all the Argument their Cause depends upon, is drawn from there being only *one Commission* for Gospel-Ministers on Record; 1. e. not from any Words in this Commission, but from a total Silence of the Scriptures concerning any other; and a vain Supposition, that if Ministers have *Existence*, they must have a Commission upon Record in the New-Testament; and therefore because there is no other, *This* must be the Commission of all, which was sufficient for, and given to the Apostles,

Apostles as Prelates. A Conclusion of very great Importance, drawn from very slender Premises; the Denial of which needs no more to support it, than only to observe, That as this Commission was the Ordination of the Apostles, so every other Apostle, Presbyter or Deacon ordained by them, or their Successors since their Days, receive their several Commissions by their Ordination, according to the Nature of the Office to which they are ordained.

I had argued, That if *Inequality* was in Fact in the Apostles Days, when the Commission was as much One as it is Now, then *Equality* can't be argued from thence Now. I am really at a Loss, how his Answer to this must be stated, for he both allows and denies that *Inequality* did subsist in the Apostles Age. I had said the whole Dispute might be determined by attending to the plain Matters of Fact recorded in the New-Testament; which I supposed would clearly evince, that there were different Orders of Ministers with different Powers, in the Apostles Days; I mentioned two Texts which I esteemed very clear Evidences of this as *Fact*, viz. 1 Cor. 12. 28, 29. *God hath set in his Church, first Apostles, secondly Prophets, thirdly Teachers, after that, Helps, Governments, &c.* and *Eph. 4. 11.* where the same Offices are mentioned: And if *Inequality* be ascribed in the first of these Texts, the other may be considered as a second Evidence to prove the same, altho' Mr. Hobart thinks proper to leave it without a Comment, because I had done so. As to the first of these Texts, he says, it rather expresses a *Diversity* than *Inequality*. This *Distinction* is much like the famous *Alter Idem* for justifying Mr. Whitefield's moral Character, and proving that his extempore Way of Praying in all the Meetings in the Country, was very consistent with his Ordination Vows, obliging him to use no other publick Prayers than those approved by Authority of Parliament. But if *divers* Offices so distinct as *first, second, and third, &c.* and so different in Respect of the Use and Business of each, as that with Propriety they may be compared to the different Members of the Body natural, and their *Diversity* illustrated by that Diversity which subsists between *Head and Feet, Eyes and Ears, Smelling, Tasting, &c.* all useful to the Body, altho' some more honourable and ornamental, and others less so, as the Apostle had particularly observed in the foregoing Verses, on purpose to illustrate the Diversity of Offices and Employments in the Church; it will sufficiently prove the *Inequality* Mr. Hobart denies, *such as Inequality* as one only Commission for every Individual, will by no Means permit; especially with that Denial of Identity implied in Ver. 29. *Are all Apostles? Are all Prophets? &c.* which can no more be affirmed, than that in the *Diversity* of Members in the Body natural, all are the Head, all are Hearing, &c.

That

That *Apostles*, who are here mentioned as the *first* that God hath set in the Church, are superiour to the rest; so that, (in their extraordinary Capacity, as Mr. Hobart is pleased to call it, in their highest Capacity, say I, in which undoubtedly they are considered in this Text) no other Ministers of the Gospel were equal to them; Mr. Hobart allows, p. 83. He says, he "never pretended to make any ordinary Minister of the Gospel equal to an Apostle, considered in his extraordinary Capacity." And that 'tis "what nobody ever dreamt of." Surely then here is *Inequality*, between *first* Apostles, and *thirdly* Teachers: That the Prophets were also *unequal* to some others there mentioned; and I fancy as they are mentioned *secondly*, and the Teachers *thirdly*, they must be allowed a Precedence in Dignity and Power to the Teachers, as well as to those mentioned after them. In Chap. 14. St. Paul, comparing those as to the Dignity of their Employments, says, ver. 5. *Greater is he that propheseth*: And his Discourse in that Chapter, may give us a Light to discover Mr. Hobart's Mistake, in supposing the superiour Character of the Apostles derived from their Inspirations, or miraculous Gifts; for as others besides Apostles had Inspirations, Revelations, and miraculous Powers; so these are plainly set in order of Dignity and Usefulness, beneath the Office of the Prophets, such as the State of the Church would always need, and that Business which the Apostles, as authorized Ministers by their Commission, performed themselves, tho' superiour to others who were but Prophets, 1 Cor. 14. 3. *He that propheseth speaketh unto Men to Edification, and Exhortation, and Comfort*. This is what we now call *Preaching*; the Work of Bishops as well as Presbyters, the Work of Apostles as well as Prophets, because the higher Orders comprize all the Powers of the lower. Now to this the Apostle plainly gives a Preference before miraculous Powers, ver. 21, 22. *Wherefore Tongues are for a Sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe*. This is his Reason for giving a Preference to Prophesying, before miraculous Gifts, and the Reason is the same for assigning the Apostles chief Dignity to that Station in the Church in which our Lord placed them, when he told them, *As my Father sent me, so send I you, &c.* Mr. Hobart could not see *Inequality*, in that Text, only because he knew no Difference between Teaching and Preaching, or else he substituted *Preaching* in the Room of Teaching for the sake of a *Sneer*; for when that is over, Teaching would really have served his Purpose as well, p. 89. As Bishops in our Church have some Powers in common with Priests and Deacons, so *Apostles* and *Prophets* might have Powers in common with the *Teachers*. The Apostle only designs to intimate, that there was a real essential Difference between the *divers* Orders.

The

The *third* Order mentioned called *Teachers*, may be so denominated, not from Preaching, but another Sort of Teaching; such as we find, by the *Apostolical Constitutions*, and the Writings of *St. Chrysostom* and others, was the peculiar Business of the Deacons in the primitive Church, and very likely in *St. Paul's* Time, for which Reason he calls *Deacons, Teachers*; because it was their Work to direct and teach every Order of the Laity how to behave and perform their proper Parts in the publick Assemblies of the Church; of which may be seen very particular Accounts in *Mr. Bingham's* Antiquities, Book xiv. c. 5. "As soon as Sermon was ended—A Deacon was used to make Proclamation, *Ne quis Audientium*, &c. This he said, and Silence being made, the Deacon cried again; pray, ye Catechumens; and let all the Faithful with Attention pray for them, saying, &c. Then the Deacon began a Prayer for them,—which was both an Exhortation and Direction how they were to pray for them, —Then the Deacon addressing himself to the *Catechumens* themselves, said, *Catechumens, Arise, pray for the Peace of God; that this Day, and all the Time of your Life, may pass in Quietness*, &c. —After this the Deacon bids them bow down and receive the Bishop's Benediction"; and much more of this Kind of Teaching, may be seen in the same Chapter, as the proper Business of the Deacons, from whence they might be called *Teachers*, and have other Business belonging to their Office besides *serving Tables*, which *Mr. Hobart* says, was their *only Business*, p. 88. "The only Thing Deacons were originally appointed for." He says, "The Scripture opposes the Office to which Deacons were appointed, to the Ministry of the Word, *Acts* 6. 1, 2, 3, 4. *It is not Reason that we should leave the Word of God, and serve Tables, wherefore Brethren look ye out, &c. whom we may appoint over this Business*, but we will give our selves continually to Prayer, and to the Ministry of the Word." All his Reasoning from this Text is fallacious; and the Text itself proves nothing to degrade the Deacon's Office, below that of a Ministry properly so called:

For, *viz.* This Text don't say, *only serving Tables*, or *this Business only*: So that *Mr. Hobart's* Argument from this Text, has more in the Conclusion, than was in the Premises; which proves it fallacious.

2. If the Business in this Text mentioned, to be afterwards the Employment of the Apostles, be so opposed to that which was to be the Care of the Deacons, that each were to be precluded from interfering in the other's Business, as here declared; it will exclude the Deacons from Prayer as well as Ministry of the Word; which I hope *Mr. Hobart* will allow to be *Reasonably absurdum*.

3. This Text is more express in limiting the Apostles future Business, than that of the Deacons, by their saying, *We will give ourselves continually*

to Prayer, and to the Ministry of the Word; and yet governing, ordaining and administering the Sacraments, is not here mentioned.

4. 'Tis common for the sacred Penmen to relate Matters compendiously, omitting many Particularities, of which their Silence is not a *Denial*. Thus the Appointment of the Apostles themselves is variously related by the several Evangelists, neither of whom relate all the Expressions of our Saviour upon that remarkable Occasion; in which Instance, it would evidently be a false Conclusion, if *Mr. Hobart* should say, That because *St. Mark's* Account is true, therefore *only* what *St. Mark* relates, was said and done by our Saviour on that Occasion. And as the Text produced by *Mr. Hobart* was not the Appointment of the Deacons, but a Relation of something previous thereto, their Appointment itself is related more compendiously, *ver. 6. And when they had prayed they laid their Hands on them*. Would any Body think it a fair Conclusion from hence, that nothing was said to them during the Solemnity of Imposition of Hands? Such a Conclusion would be of the same Kind with *Mr. Hobart's*.

The Probability of other Business designed for the Deacons may be gathered from,

1. The Qualifications and Abilities, to be regarded in the Choice of the Persons, *Men full of the Holy Ghost*, &c.
2. The Solemnity of their Appointment, *viz.* By Prayer and Imposition of the Apostles Hands in Ordination.
3. The Accounts we have, what was done by *St. Stephen* and *Philip*, without any Intimation of their being appointed to another Office.
4. The Qualifications required in the Deacons, of so near Affinity with those of Presbyters, in *St. Paul's* Instructions to *Timothy*, relating to Ordination, *1 Tim.* 3.

The Matter arises to more than a Probability from the positive Testimonies of the most ancient Fathers of the Church after the Apostles, as *Irenaeus*, *Tertullian*, &c. from whom Passages full to the Point have been often produced. A great deal more might be offered, but this is sufficient to shew what a wretched, *uncertain*, nay false and whimsical Foundation the whole Cause *Mr. Hobart* pleads, has to support it: Upon which notwithstanding he places so heavy a Superstructure, as his solemn Exhortations and Preachments in his Address. That *Inequality* did in Fact subsist in the Ministry properly so called, while the Apostles lived, I will suppose now a clear Point: And it was an Instance of *Mr. Hobart's* great Courage to offer an Engagement, in open Field, upon this Head; after his own Concession of *Inequality* between ordinary Ministers, and the Apostles, in their *extraordinary Capacity*: This *extraordinary Capacity*, which I have already said something of; I suppose he designed should secure his Retreat,

into the fortified Camp he had provided by stating the Question, p. 80. which he says is, "Whether Christ or his Apostles instituted a *proper and standing Prelacy* in the Church; or appointed *different Orders* in the Ministry, vested with *essentially* different Powers and Authorities, to be *continued* in the Gospel Church? I suppose I have said sufficient to shew an *Inequality* subsisting, when the *one* Commission had the same restraining Force, that ever could be pleaded from it since; and if his Attempt should next be a Retreat within the Fortifications made by the above *Qualifications*, in his Question stated, *viz.* *Standing Prelacy, essentially* different Powers, to be *continued*; I will turn his own *heavy Artillery* upon his Entrenchments, which will be sufficient at one Blast, to level with the Ground, all the Fortifications made by this Manner of stating the Question; I mean what he has said *well* and of *great Weight*, p. 79. "It is a Matter of no small Consequence " to the christian Church, that the ministerial Office in it; be kept in " the same State, and on the same Footing as Christ left it; and all " Changes and Innovations in it, must be of *dangerous* Tendency; he " that has just Sentiments of the Wisdom and Goodness of God our Savi- " our, will suppose that his Institutions don't need our Amendments: And " he that has a proper Sense of the entire Dependence of Gospel Admi- " nistrations on the Blessing of Christ, will think he acts the *safest* Part, " and is most likely to obtain Success, when he strictly adheres to Christ's " own Orders & Appointments." If there was a proper *Prelacy* in the Church in the Apostle's Days, 'tis all we need be concerned for, till Mr. *Hobart* proves it was not a *standing* One; and if by the Appointment of Christ or his Apostles, *different Orders* in the Ministry are found to have been in the Apostle's Age; they who would reduce them to *One*, are plainly for changing what Mr. *Hobart* says is of no small Consequence to be kept in the same State, and on the same footing as Christ left it; this they have done: But 'tis preserved in the Constitution of the *Church of England*.

The *Aerian Heresy* practiced upon and improved into a *Schism*, was the original Model of Religion in *New-England*. The good Fore-fathers Imen- tioned in my *Postscript*, and as many others as bro't their Sentiments and good Dispositions and Tempers into the Country, were *forced* to yield to the over-bearing Influence of Numbers, that had different Sentiments and Designs; and who had in Part formed their Model of Religion at *Plymouth* and at *Salem*, before those honourable Gentlemen came into the Country. The whole Representation I had given of this Affair, (which Mr. *Hobart* so much faults and labours to refute) will appear just and true if it be considered,

1. That the Nonconformists, who did not actually separate from the Church at first, yet laid and did many Things unreasonably and contrary to

to Right and Truth, which tended naturally to promote that Disaffection which issued in Separation, and a Scheme of unparallel'd Mischiefs and Miseries to our Church and Nation, such as Mr. *Hobart* himself, as a *Saul among the Prophets*, has described to be the Effects of Schism, p. 108. Mr. *Cartwright* is quoted by Mr. *Hooker*, *Ecc. Pol.* l. 3. p. 144. saying, in Behalf of the Government of the Church, which the Nonconformists were for introducing instead of Episcopacy, which they called *the Discipline*, " We offer to shew *the Discipline* to be a Part of the Gospel; and there- fore to have a common Cause, so that in the Repulse of the Discipline, " the Gospel receives a Check." Again, " I speak of the Discipline as " of a Part of the Gospel, and therefore neither under nor above the Gos- pel, but the Gospel." Their traducing the Wisdom and Piety of the Church, with Respect to her Rites and Usages appointed by Law, may be seen, with the Constitution of their Pleas, *Ecc. Pol.* l. 4. Their Op- position to the Power and Preheminence of Bishops, with a solid and ratio- nal Answer to their Objections, C. 7. These had a direct Tendency to promote the Disaffections and Mischiefs that followed; and he that puts Fire to the Walls of a House, may be charged with all the Mischiefs of the Burning, altho' he runs away by the Light of it, and gets a thousand Leagues off before the greatest Mischief is effected: Some of these, *viz.* Some of the *stern'd* non-conformist Ministers, began that Model of Reli- gion, which subsists in this Country to this Day, and which Mr. *Hobart* charges Schism upon the Separators from. Therefore,

2. The Support and Encouragement given by the People of *New-Eng- land*, to the Disobedience of those silenced Presbyters, joining with them to cast off their Dependence upon the Bishops, and erect a new System of religious Worship and Discipline, was schismatical, and the Continuance of it is no less so.

Mr. *Skelton* and Mr. *Higginson*, the two first Ministers of *Salem*, were silenced for Non-Conformity, i. e. for acting contrary to the Laws; see Mr. *Oldmixon*. And if those Presbyters were justly censured, as we affirm, they could not be *justly* received to the Exercise of their Ministry, by any Part of the Catholick Church, until restored by a lawful Authority, after proper Penance; which was never pretended, in the Case of those Non-conformists.

3. I am told by skilful Lawyers, that 'tis a Maxim established, * that Colonies transplanting themselves carry the Laws of their Mother-Country with them; and therefore the Settlers of *New-England* were not so entirely at Liberty as Mr. *Hobart* pretends, with Respect to the Constitution of *England*, even altho' the Laws had made no express Mention of Territo- ries or Colonies. But,

* Vid. 2. Szlk. 411. K

4. With Regard to the present State of Religion in the Country, we may submit to have the Controversy determined by the Act of Union, and what his present Majesty has done in Conformity thereto. Mr. *Hobart* seems to have much Dependence upon the Union between *England* and *Scotland*, to support a great Bulk of Stuff which he has heaped upon it from p. 9. to 24. He begins with observing an *Inaccuracy* in my speaking of the *Kingdom of England*, since this Union, which may be apt to lead People into Mistake, p. 9. to prevent which he says, "Strictly speaking, there is no such Thing as the *Kingdom of England*." And p. 13. "*England*, as distinguished from *Scotland*, is not a Kingdom or a Nation." He says, p. 10. "The *Act of Union* may be considered as the Charter of the Kingdom of *Great-Britain*," which establishes not only the Church of *England*, but the Church of *Scotland*; these he allows to be national Churches however; but thinks he has a puzzling Question or two, *viz.* upon my Way of reasoning; 1. "Whether those in the Plantations that come from *Scotland*, or are descended from *Scottish* Ancestors, are in Duty obliged to be of the Communion of the Church of *Scotland*?" I would answer, No: If they are Inhabitants of the Territories which he says "were justly considered as Colonies dependent on the Crown of *England*," before the Union. 2. "What Communion those are obliged to be of, who are by one of their Parents *English*, and by the other of *Scottish* Descent?" I answer, of the Communion of the Church of *England*, if they are Inhabitants of these Colonies. All these Puzzles will vanish, and every Thing he has offered with the Appearance of Argument upon this Topick, be obviated sufficiently, by setting the Facts in a true Light, which he has either *Ignorantly*, or upon *Design* misrepresented; in a Manner very much tending to impose upon weak and ignorant Readers. I would only observe for this End,

1. That the *Act of Union* puts these Colonies upon the same Footing with *England*, with regard to Religion, * and locates the Presbyterian Religion to *Scotland*, in such Manner, that it can extend no Influence at all of it's Establishment beyond the Limits of *Scotland*; altho' *Scotland*, by Virtue of the Union, may import other Goods and Wares, they have not the least Privilege to import *Presbyterianism*, altho' it be established in *Scotland*: To evince this, and shew also that there is, properly, and strictly speaking, a Kingdom of *England* since the Union; I will here set down a Clause of the Act of Union which, Mr. *Hobart* is ignorant of, altho' he talks to

* By this Act of Union of *Scotland* and *England*, it is provided that the Church of *England* Government in all the *English* Colonies, was forever established. *Vid.* *Summary Historical*, &c. p. 440.---By the Articles of Union of the two Nations of *Great-Britain*, May 1707. the Church of *England* is established in Perpetuity in all the Territories at that Time to *England* belonging. *id.* *Summary*, &c. p. 443.

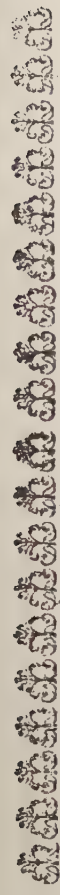
much

much of the Establishment made by this Act; or else 'tis owing to something more scandalous, that he took no more Care to make his Representations according to it.---*Act of Union, Anno Regni Quinto, Annæ Regiæ* Sect. 8. "Be it further enacted, &c.---That after the Demise of her Majesty (whom God long preserve) the Sovereign next succeeding to her Majesty in the Royal Government of the Kingdom of *Great-Britain*, and so forever hereafter, every King or Queen succeeding, &c.---at his or her Coronation shall in the Presence, &c.---take and subscribe an Oath to maintain and preserve inviolably the said Settlement of the Church of *England*, and the Doctrine, Worship, Discipline and Government thereof as by Law established, within the Kingdoms of *England* and *Ireland*, the Dominion of *Wales*, and the Town of *Berwick upon Tweed*, and the TERRITORIES thereunto belonging." In Sect. 6, 7, is the Establishment for *Scotland*, without mentioning any Provinces or Territories, but only *Scotland*: And since this very Act calls *England* a Kingdom, it shews us, Mr. *Hobart*'s Accuracy, in treating about Things he knows as little of as he did of our Canons. Now as every King is sworn to maintain the Church of *England* Constitution in the Territories belonging to *England*, such these Colonies are since the Union, as Mr. *Hobart* allows they were justly so esteemed before.---I will set down some Passages taken from a Patent granted by his present Majesty, to shew the Regard paid to the Coronation Oath, with Respect to the Plantations; and that 'tis his Majesty's Pleasure that his Subjects here, should pay a due Respect to the Church of *England* Constitution extending hither; and when this clearly appears, I might tell Mr. *Hobart* that a Rebuke for his Insolence, would be a proper Reply to what he says, p. 42. "You deceive yourselves therefore, if you expect your Conformity to Episcopacy should be accepted as an Act of Obedience, either of God or the King, &c." The King's Commission, which is recorded in the Secretary's Office in *New-York*, and I am told that 'tis recorded in every Colony where a Commissary is appointed, by his Majesty's express Command; I will put the Passages I have extracted below in Latin, the Sense of which in English is to this Effect,

In the Preamble, "*Georgius secundus*, &c.---To the Reverend Father in Christ, *Edmund Bishop of London*, Greeting. Whereas our Colonies,

"Plantations

* "*Georgius secundus*, &c. Reverendo in Christo Patri, *Edmundo Episcopo Londinensi*, Salutem. Cum Colonice, Plantationes Ceteraq; Dominia nostra in America, nondum divisa, vel formata, neque alicui Diocesi infra Regnum nostrum *Angliæ-Britanniæ* annexa essent, &c.---Nobis necessarium visum sit, ut deinceps Jurisdicção spiritualis et ecclesiastica in Regionibus istis, in Casibus inferius in his Præsentibus mentionatis, Autoritate nostra regia. secundum Leges et Canones Ecclesiæ *Anglicanæ*, infra *Angliam* legitime receptis et sanctis



“ Plantations and other Dominions in *America*, are not yet divided or
 “ formed, (i. e. into *Bishopricks*) nor annexed to any Diocese within our
 “ Kingdom of *Great-Britain*, &c. — It seems to us necessary that hence-
 “ forward spiritual and ecclesiastical Jurisdiction should be established and
 “ exercised, in the Cases hereunder mentioned, in those Countries by our
 “ Royal Authority, according to the Laws and Canons of the Church of
 “ *England*, lawfully received and established in *England*, whereby the true
 “ Worship of God, and pure Profession of christian Religion, may be the
 “ better promoted, &c. — Furthermore, KNOW YE, That we con-
 “ sidering, &c. — have given and granted, and by these Presents do give
 “ and grant to you the Bishop of *London* aforesaid, full Power and Autho-
 “ rity, by yourself, or sufficient Commissaries, &c. — of exercising spiritual
 “ and ecclesiastical Jurisdiction in the respective Colonies, Plantations, &c.
 “ according to the Laws and Canons of the Church of *England*, &c.
 “ The Commission concludes thus, — “ Moreover commanding, and by
 “ these Presents firmly enjoining, as well all and every our Governors,
 “ Generals, Judges and Justices, as all and every the Rectors, Incumbents,
 “ Ministers and Officials, and all our Subjects whomsoever within the Co-
 “ lonies, &c. that they and every of them, be aiding and assisting, in all
 “ Things as becomes them, unto you the Bishop of *London* aforesaid, and
 “ your Commissary or Commissaries aforesaid, in the due Execution of the
 “ Premises.” — In Testimony, &c.

I shall only add my good Wishes and Prayers, That the Success of your
 Labours may be according to your pious Intentions, thro’ the Blessing of
 God accompanying them, promoting God’s Glory and the Peace and U-
 nity of his Church. And an,

Rev. S I R, Your affectionate Brother,

Rye, March 20th.

1748.

To the Rev. Mr. Beach.

J. Wetmore.

“ facitos, Instituat et exerceatur ; Quia sincerus Dei cultus, Religiosusque
 “ Christiana pura Professio, melius promoveatur : — Utterius sciat, quod nos
 “ de vestra, &c. — Dedimus et concessimus, ac per presentes Damus et con-
 “ cedimus tibi prefato Episcopo *Lord*. plenam Potestatem et Autoritatem per
 “ te, vel per sufficientem Commissarium, &c. — Exercendi Jurisdictionem spi-
 “ ritualem et ecclesiasticam, in respectibus Coloniarum, &c. Secundum Leges et
 “ Canones Ecclesie Anglicane, &c. — Mandantes insuper, et per presentes
 “ firmiter injungendo precipientes, tam omnibus et singulis Gubernatoribus,
 “ Generalibus, Judicibus, et Justiciariis nostris, quam omnibus et singulis
 “ Rectoribus, &c. — et subditis nostris Quibuscunque infra Colonias, &c. in
 “ *America*, ut ipsi et eorum Quilibet, tibi Prefato Episcopo *London*. Et Com-
 “ missario sive Commissariis predictis in debita Executione Præmissorum, sit
 “ et sint Intendentes, et Auxiliantes in omnibus prout decet. In cujus rei
 “ Test. &c.

A CONTINUATION of the APPENDIX to a calm and dis- passionate Vindication of the Professors of the Church of England, &c.

THE usual Method of handling religious Controversies is so fo-
 reign to the Temper and Spirit of a Christian ; so much of Pas-
 sion and Bitterness is generally found to mix it self in the Course
 of these Debates, (as tho’ the Design was rather to provoke or
 abuse an Adversary, than convince him ; to exercise his Patience, than to
 inform his Judgment) that ’till Mankind are agreed to form their Enqui-
 ries after Truth in a more calm and dispassionate Manner, I have long tho’t
 that little Good is to be expected from these Decisions. — ’Tis for this
 Reason that I seldom give my self the Trouble of reading the Debates,
 which are so frequently, and, as I imagine, to so little Purpose, agitated a-
 mong us ; nor would my Inclination or Curiosity have led me to peruse
 the Pamphlet lately published by Mr. *Hobart*, and to which the foregoing
 Sheets are intended as a Reply, had I not been informed that I was particu-
 larly concerned in it ; that my moral Character was therein attacked, and
 consequently the little Service which my mean Abilities qualify me to con-
 tribute to the Interest and Advancement of the Church of Christ, thereby
 endeavour’d to be render’d ineffectual.

As little Inclination as I have to this Kind of Writing, I could not per-
 suade my self to pass by a Charge of this Nature in Silence, nor suffer a
 Character to lie under the Imputation of Guilt to which I am not conscious ;
 having by the Assistance of divine Grace, as far as humane Weakness and
 Infirmary would permit, endeavour’d conscientiously to preserve my self
 without Offence.

Nor would Mr. *Hobart* have waited so long for a Christian Reproof, to
 his injurious Charge exhibited against me, had I not defer’d writing for the
 Sake of this Opportunity of a Place at the Close of a more general Answer
 to his Exceptions against our Constitution. — In the mean Time, neither
 Leisure nor Inclination permit me to enter into this Controversy further
 than the just Vindication of my own Character requires, nor is there any
 need I should, the foregoing Pages having render’d any Enlargement of
 mine unnecessary.

It is Mr. *Hobart*’s profess’d Design to prove that the sending Missionaries
 into these Parts, where as he thinks the Gospel is sufficiently taught, is not on-
 ly an unnecessary Thing, but that the raising a charitable Fund for this Purpose
 is

is a notorious Abuse, and that the Bounty is very ill apply'd. He must therefore suppose the Donors, notwithstanding the annual Accounts published by the Society, unacquainted with the Disposition of their Charity, or else ignorant of the State of Religion in the Plantations. And doubtless he imagines that he has now set them right as to these Points, and perhaps expects that for the Future they will take better Care, and bestow their Charity with more Prudence. (Thus he declares, p. 56. that "he seems himself doing a real Service to Religion, and to the Honour of the Society, in exposing the mean and wicked Arts, by which they have too long been imposed on." And doubts not but that the Society, whenever they are truly informed of the State of Religion in the British America, will remove all their Missionaries from *New-England*, to Places where they are really wanted.) In this modest Conclusion, not only the Contributors to this Fund, and the whole Body of the venerable Society are included, but the glorious King WILLIAM too, who professes in the Charter for incorporating this Society, to believe, That "the Maintenance for an orthodox Clergy," (by which in all reasonable Construction, must be meant the Clergy of the Church of *England*) "in many of the Plantations & Colonies and Factories beyond the Seas was very mean," and that it was an Act of Charity, to make more ample Provision for them, and to increase their Number.

Mr. *Hobart* has done me the Honour to place me in excellent Company, and since the greatest and best Men are to share with me in his Remarks, I shall the more cheerfully submit to the Injury. In the mean Time, without farther Examination, one would almost be tempted to imagine that this Gentleman must be in the Wrong, who has the Misfortune to differ from such great and good Men, as are the Benefactors and Managers of this Charity. But I would ask him, whether those who have been educated in the Church of *England*, and who happen to conceive a great Veneration for it, and prefer it to any other Way of Worship among Christians, and who believe moreover that they have the highest Reason to do so; if they happen to settle in the Plantations, must be left destitute of a Ministry, which they think most agreeable to divine Institution, and be obliged to take up with that, from which they profess to receive little Comfort or Benefit, for their Edification in a pious and christian Life? Upon his Principles, how will his Brethren be justify'd at Home, for sending and encouraging the Settlement of Ministers in the larger Towns especially in *England*, where I presume it will not be pretended that there was any Want of a Gospel Ministry? And yet doubtless Mr. *Hobart* has been informed that charitable Collections are often made in *London*, and transmitted to the poorer Ministers of their Persuasion in distant Parts of the Country, where the Smallness of their Congregations renders them unable to provide

a decent Support.—But to come nearer home, I believe that *New-england*, and the Town of *Providence* in *New-England*, one or both of them, will furnish us with Instances of Ministers sent and supported from *Boston*, not only without the Desire, but even contrary to the Remonstrances of those to whom they were sent; a Thing which the Society for Propagation of the Gospel have at no Time done.—I might mention an Instance nearly parallel at *Rye* in the Province of *New-York*, and another formerly at *New-York* itself, solicited indeed by one Mr. *Grant*, but encouraged and supported from *New-England*; not only in Opposition to the *English* and *Dutch* Churches, but even to the Presbyterian Congregation in that City.—Till a good Account may be given of these Kind of Missions; I suppose the Society, without reasonable Exception, may be allowed to send their Missionaries into the Plantations, at the earnest Desire of the People of that Persuasion, tho' there should happen to be a Presbyterian or independent Minister settled in the same Town or Parish before him.

But Mr. *Hobart* further argues the Abuse of this Charity from the Misconduct of the Missionaries they employ. If this were always, or generally the Case, his Observation might be of some Force: But if after the most solemn and repeated Desire of that Society, that their Friends in America would be so just to them, as to give Notice of the Misbehaviour of any Missionary in their Service, that such wicked Person may be removed; any such bad Man should continue to be employed, I conclude the Society will be guiltless, and the Danger which may arise to Religion, from such unworthy Men, must lie at the Door of such as knew, but refus'd to give proper Advice concerning them. Mr. *Hobart* is however resolv'd to remove this Guilt from himself, by giving Notice of some such bad Men within the Compass of his Knowledge. But I hope upon Enquiry it will be found, that his Zeal has outrun his Knowledge, and that he has pronounced Sentence without due Enquiry, or a competent Understanding of what he affirms. This I shall endeavour to prove in Regard to some few of those Instances he has been pleas'd to alledge.

And the first I shall take Notice of is a Letter to the Society dated Nov. 6. 1732. in which the Missionary acquaints the Society that the Church being small it would not conveniently hold the People that usually attended divine Service, for which Reason they had begun to build Galleries round it, which it was expected would contain about an hundred People: In the printed Account of that Letter, the Words, *it is expected will contain*, are transcrib'd, *capable of containing*, and Mr. *Hobart* has put down the Phrase, *sufficient to contain*, however it will not be supposed from either Manner of Expression, that an exact Computation had been made to a Man, and that if upon Experiment they had been found to be sufficient for a Dozen, more or less, I suppose no reasonable Man would imagine that here

was a form'd Design to misrepresent a Matter of Fact, and deceive the Society. It is not easy to conjecture what honest Purpose Mr. *Hobart* intended this Representation should serve: He will not surely deny that the said Galleries were at that Time begun, nor yet that they were capable of containing the Number alledg'd: His Objection therefore must lie against the Want of them, as he afterwards intimates he had been inform'd that the Ground Floor was more than sufficient for the Congregation; but I, who should know that Matter of Fact as well as any one else, affirm it was not so; and I have the Comfort of being supported in this Assertion by the publick Voice of the Congregation, who by entering upon the Affair of building Galleries, did sufficiently declare their Sentiments as to that Matter, since it may reasonably be presumed they would scarce have submitted to the Expence, unless it had been tho't necessary.

Previous to this Objection Mr. *Hobart* observes, that from the first Settlement of this Mission, Mr. *Caner* had from Time to Time wrote the Society Accounts of his *great Success*: These two last Words are printed in Italick, I suppose to intimate what he seems inclined the World should believe, that these Accounts were false. But here let every honest Man judge between us. when the Mission was first opened at *Fairfield*, it consisted of twelve Families only, professing the Church of *England* at that Place; *Norwalk* had Three or Four, *Ridgfield* Two or Three: I omit to mention *Reading*, which tho' for some Time under my Care, was afterwards committed to the Rev. Mr. *Beach*. At present the Congregation at *Fairfield* consists of at least sixty five Families; indeed I know it to consist of several more, but I put down the Account here agreeable to a List which I have by me, taken some Years ago. At *Norwalk* there is a much larger Congregation; *Standford* and *Ridgfield* have each of them a Church built, and to speak much within Bounds, at least fifty Families between them, professing the Church of *England*. As I had but little Assistance in the Care of these Churches, let any disinterested Person judge who beholds their present State, and compares it with the Condition of Things twenty Years ago, whether I had not Reason in describing the State of this Mission to say, that my Endeavours had been crown'd with Success: For as to the Phrase of *great Success*, Mr. *Hobart* will do well to reflect upon it as one of his own coining, for which he has no Authority from any Letter or Expression of mine.

In a Letter transmitted to the Society, Nov. 22^d. 1738. there are several Things which Mr. *Hobart* thinks exceptionable. The first is that the Church is again represented as too small, and that the People had therefore begun to erect a new one. Contrary to this, he says, he has been assur'd, that the old Church was large enough, and that the People had consented to build only to accommodate Mr. *Caner*, by placing the Church nearer to his House. Besides what I said before in Reply to this Objection, I can't

can't but observe, that this Account carries it's own Confutation along with it; unless we could suppose the Majority of that People, to be the weakest Set of Men alive. What! remove a Church to accommodate a Minister? unless they had a Lease of his Life too, must have been esteem'd the most absurd Proceeding that ever any People could be guilty of. But the honest Reader is to be inform'd (for I can scarce think Mr. *Hobart* needs Information as to this Point) that a very different Reason was given for the Removal of that Church, from that which Mr. *Hobart* has mentioned. It was represented that the old Church was near a Mile from the Center of the Town, and upon that Account inconvenient to such as might chiefly be depended upon for a steady Attendance.—The Truth is, Some of those People who lived at three or four Miles Distance from the Town would have been glad the new Church had been erected where the old one stood, it being more convenient for them; but as they could not have attended in bad Weather even there, so it would have been inconvenient if not impracticable, to such as liv'd in the Town; but by removing of it into the Town, Provision was made for a decent Attendance at all Times.—But what Reasons soever might be alledg'd for rebuilding, Mr. *Hobart* thinks it wrong to assign that of it's being too small, for he has been assur'd he says, that it was more than sufficient to hold the Congregation. But he should remember, That whatever prejudiced Representations may have been made to him, if he had looked back to the Year 1732, and observed, that the Church was then tho't to be so small as to need the building of Galleries, it might well be conceived so five or six Years after, especially as the Galleries, tho' begun, were never finish'd.

But it seems he has been further inform'd, That Mr. *Caner* assur'd the People, That if they comply'd to remove the Church to a Place so much more convenient for himself, he would never leave them; yet no sooner had he an Invitation to *Boston*, but he immediately embraced it, contrary to his former Promise.

To take off this Imputation, the candid Reader is desired to observe, That while the Affair of rebuilding or removing the Church, was under Consideration, I had an Invitation to *Boston*; and lest I should accept it, some Persons who before had oppos'd the Thing, knowing my Opinion of the Convenience and Necessity of it, offer'd to come fully into it, upon Condition that I would decline the Invitation; which I accordingly did, and continued about nine Years longer in their Service. And here I cannot but observe, that all Mr. *Hobart* has said about the Want of a proper Judge between that People and me, and the Probability of their offering sufficient Reasons against my Removal is entirely foreign, and seems owing to his not knowing the Circumstances of the Case. I can assure him, that I never was under Obligation to that People, either by Stipulation with them, or by

Injunction from the Society, but (for Reasons which it is not necessary to relate) was at Liberty from the first Moment of my coming among them, either to continue there, or remove to another Place, at my own Discretion. This I fairly acquainted the People with at my first Arrival: And it was from Motives of pure Compassion, to what I esteem'd to be their Necessity, that I determined to comply with their repeated Importunities of tarrying among them. And as I know that I sacrificed my Health for their Sakes, in a Service too severe for my Constitution; so some others besides my self know that I sacrificed a very valuable Interest in *England*, by tarrying so long as I did. I have therefore no Reason to reproach my self, and I am sure they have none, for my Conduct in leaving them; and whatever the Sentiments of any particular Person among them may happen to be, I am well assur'd that the Generality of that People (unless they are strangely alter'd since I left them) have a grateful Sense of my Services, how mean soever, and were far from testifying any Repentment at my Removal. Nor will Mr. *Hobart's* Address, or any other Attempt of like Nature, have the least Influence in abating the Esteem which I have for that People, or the Respect and Gratitude they retain towards me.

In the same Letter Mr. *Hobart* finds the People described as *a good natur'd industrious People*: This Phrase he has caus'd to be printed in Italicks, and I suppose it is introduced by Way of Ridicule, as he imagines it to be intended for a Description of their religious State; but if he understood the Occasion of this Phrase, perhaps the Ridicule might be lost.—The Society had required the People to exert themselves in making a larger Provision for their Missionary; to which the Answer was, That tho' they were a willing industrious People, and ready to do every Thing of that Kind that was in their Power, yet their present Circumstances did not admit of their making any further Provision, and therefore it was hop'd the Society would continue to give them suitable Assistance.

Mr. *Hobart* has plainly been led into some Mistakes of this Nature, by not considering that the Society, in the Abstract of their Proceedings, do not always confine themselves to the very Expressions made Use of by the Missionaries in their Letters, but recite the Substance of them in a summary Way; and tho' they are well enough understood by such as are acquainted with the general History and Transactions of the Society, yet are liable to be misunderstood by those who are quite Strangers to their Proceedings, as Mr. *Hobart* appears to be. To convince the unprejudiced Reader, and even Mr. *Hobart* himself of this; I will put down the whole Paragraph of that Letter which has given him so much Offence, just as it was transmitted to the Society, *viz.* —“With Regard to *Fairfield*, my People have been this Year employed in erecting a new Church, *the old one being too small*, and not worth enlarging on many Accounts; chiefly as to it's Situation,

“Situation,

“Situation, which is near a Mile from the Center of the Town, and therefore inconvenient to a great Part of the People.—The Charge of this Building will prove so heavy upon the People, that I hope the Society will excuse them if their Contributions for the Support of their Missionary, during the Building, should be found less than might otherwise be expected. The Truth is, *they are an industrious and willing People*, tho' generally poor, and such as I think deserve the Society's Compassion.” From the above Paragraphs of my Letter, Mr. *Hobart* may see the Injury I have suffer'd by the Freedom he has us'd in picking up a few Phrases detach'd from their proper Connection, and giving them quite a different Sense and Turn from what they bore in their natural Situation. And let him further consider, whether it will be a sufficient Excuse to allege that he took them as they lie in the Society's Abstracts, which were never intended for any other Purpose than to convey general Hints of the Conduct and Employment of their Missionaries to those who have some previous Knowledge of their Proceedings.

Another Thing which has the Misfortune to displease Mr. *Hobart* in the same Letter, is the Number of Communicants transmitted to the Society which he finds to be Eighty-two; whereas he is well assur'd, that the Congregation did never stately consist of that Number of adult Persons: And least the Reader should imagine (as the Truth is) that this Number was intended of the whole Mission; he assures them it must be understood of the Parish of *Fairfield* only, since there is a particular Account, he says, given in the same Letter of *Norwalk*, distinct from the other. How much soever this Gentleman appears inclined to make Exceptions, yet I cannot help taking Notice, that he is often mis'd for want of a proper Understanding of the Facts he relates. In the present Case I will relieve him, by assuring him, that the Number of Communicants there published, is to be understood of the whole Mission, and that the Society understood it so, tho' for want of a proper Acquaintance with their Transactions, he is not able to apprehend it. The Society always require an Account of each Parish which composes a Mission, but the Number of Communicants, Baptized, &c. which is required to be sent in a Paper by itself, comprehends the whole District. Accordingly Mr. *Hobart* will find, upon proper Examination, that I never separate the Accounts 'till *Norwalk* had a Resident Minister, which was first in the Year 1742; at which Time he may have the Satisfaction to observe, that tho' so many Years after, the Number of Communicants at *Fairfield* was but Sixty-seven, but then at *Norwalk* they amounted to Sixty-five; and even so late as the Year 1747, he may be comforted perhaps to know, that the Number of Communicants at *Fairfield* was but Sixty-eight, tho' he may be not a little displeased to hear that at *Norwalk* they amounted the same Year to One Hundred and Fifteen.

But I pass to another Exception which Mr. *Hobart* has made to the same Letter; for he appears to be displeased at almost every Thing in it: 'The Missionary says he, represents his Brother as *walking* over to *Norwalk* on Saturdays in the Afternoon, which is twelve Miles, to assist in the Duties of that Parish: And here he is pleased to be witty, by observing that the young Gentleman walked the twelve Miles upon a very good Horse; but the Wit of this Passage will quite vanish, when the Reader is told, that in the Missionary's Letter, the Expression is not *walking*, but travelling; tho' as I suppose by an Error in the printing or transcribing that Letter, it is published *walking*.

But he cannot quit the young Gentleman, nor his Vein of Pleasantry, 'till he has let us know, that in order to recommend him to the Society, he is represented as teaching a Number of poor Children for a small Consideration: The Exception to which is, that "the Children were no poorer, nor "the Master worse paid than others." Had I here conceal'd from the Society, as he has been pleased to do from the World, the Salary which was paid the Master, he might possibly have had some Colour for representing me as intending to deceive them: But the Truth is, I made no other Comparisons between the Condition of these and that of other Children, than only by saying in general, that they were poor; nor was the Salary of the Master compared with that of others, but the Society were honestly told the Truth, that his Pay was equal to *Eight Pounds*, Sterling, *per Annum*. And where is the Design of deceiving the Society in all this? I wish Mr. *Hobart* had not much more truly deceived and imposed upon the World (tho' I hope not designedly) in the Representations he has been pleased to make of me. Could he seriously persuade himself that the Professors of the Church of *England* were weak enough to be prevailed upon by such Representations as these? On the contrary, he might reasonably imagine, that there was scarce a Man among them, but understood the Transactions between the Society and their Missionaries much better than himself. Nor should I have had any Occasion for explaining these Facts, but should with Meekness and Patience have submitted to this injurious Treatment, referring the Cause to him that *judgeth righteously*, but for the sake of those honest People of other Persuasions, who have less Knowledge, of these Affairs, and are therefore liable to entertain such mistaken Representations. Nor will I despair, if Mr. *Hobart* is a Man of that Seriousness he assumes, (since I have explained to him the Mistakes he has fallen into, and which have occasioned his representing me under a Character which my Soul abhors) but that he himself will yet do me the Justice to correct these Representations, after the Assistance I have given him to this Purpose.— Let me beseech him to consider how far in this Case, he has departed from the Rule he has laid down, *p.* 94. *viz.* "A Person ought to be very sure

"he is in the Right, and that he has sufficient Evidence to justify him before he brings so heinous and aggravated a Charge against any Man, not only because if his Evidence fails him, his own Character must greatly suffer, but chiefly because the divine Law forbids Defamation or bearing false Witness against our Neighbour, and requires such a Reparation in Cases of this Nature as is not easily made." That Mr. *Hobart* had not sufficient Ground or Evidence for the Charge he has bro't against me, will be very plain, I presume to every unprejudiced Reader of what I have now written; but that he has too easily been misled, by Misapprehensions of the Society's annual Accounts, by too readily heark'ning to idle Reports, or groundless Resentments, by Errors of the Press, and the like: Circumstances which with an ordinary Degree of Caution, might have been guarded against: And surely where the good Name or Reputation of another was concerned, he ought not to have departed from the strictest Rules of Caution, but rather to have deny'd himself the Satisfaction of an Accuser, than to have laid himself, in any one Instance, under the Possibility of a Mistake: Humanity sufficiently recommends this Conduct, but Christianity insists upon it as an indispensable Obligation.

If Mr. *Hobart* shall think proper to favour me with any further Remarks, I think I have a Right to expect that they be made not under the Mask or Profession only, but with the Spirit of a Christian; upon these Terms, if God spare me Life and Health, he may assure himself of proper Notice; 'till when I take my Leave of him and of the Reader.

Boston, October 4.
1749.

H. Caner.





AN
EXAMINATION
OF

Mr. *Hobart's*
Second Address.



A
CONTINUATION
OF THE
Calm and Dispassionate
VINDICATION
OF THE
PROFESSORS
OF THE
Church of *England*,
AGAINST THE
abusive *Misrepresentations* and fallacious
Argumentations

of Mr. NOAH HOBART,

in his second ADDRESS to them.

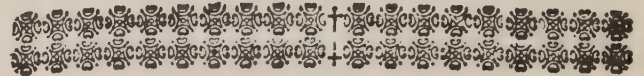
Humbly offered to the Consideration of the good People
of NEW-ENGLAND.

By *John Beach*, A. M.

Minister of the first Church of CHRIST in Reading.

1 Pet. iii. 19. *Not revenging Evil for Evil, or Railing for Railing.*

BOSTON: Printed and Sold by D. FOWLE in *Queen-Street*,
next to the Prison. 1751.



A

Continuation of the *Calm*
and *Dispassionate* Vin-
dication, &c.

DISPUTING on Points of Religion would be one of the most pleasant as well as profitable Entertainments of this imperfect State, if those who engage in Controversy would be but careful to maintain that good Nature and Charity, that benevolent and kind Regard to their Antagonists, which Christianity obliges us to show towards all Men: If a sincere Zeal for Truth, and a fervent Love to one another did direct and animate our Enquiries and Disquisitions, they would certainly bring us nearer to one another in our Sentiments, if not cause us all to think and speak the same Things.

But if, instead of offering the Reasons of our Opinions with Meekness, and speaking the Truth in Love, we use the most provoking and insulting Language we can invent, and rake every Dunghill to find Scandal to fling at our Adversaries, and care not whether it be true or false, so it be but spiteful and disgraceful, if instead of rectifying their Mistakes we try to blast the Reputation of those who differ from us, and represent them as hateful and ridiculous, as Men of no Conscience or Reason, and strain their Expressions to such an ill Sense as was never intended; though this kind of managing Controversy may make Sport for Fools, yet it must needs do a World of Mischief by *souring* Men's Tempers,

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and propagating Malice and Ill-Nature, which is the very Temper of the Devils; and so making Men much more the Children of Hell, than they would be, if they did remain ignorant of the Truth in Contest.

We never have more need to remember the Command of our Blessed Master, to *love our Enemies, and to bless them that curse us*, than while we are engaged with such an unfair Disputant, especially if his Malice and Falshood be masked with *Saintship* and a pretended Zeal for *Piety*.

I am sensible Mr. *Hobart* has the Advantage of me both as to his Matter and Manner of Writing; his Business is to load us with Reproaches, and once in a while to shew the Sprightliness of his Wit by breaking of a bitter Jest upon us: And it is an old Observation, that Satyrs are more eagerly entertained, and read with more Applause than Vindications. And the *Spectator* observes, "Ill Nature among ordinary Observers, passes for Wit. A spiteful Saying gratifies so many little Passions in those who hear it, that it generally meets with a good Reception. The Laugh rises upon it, and the Man who uttered it, is looked upon as a shrew'd Satyr." But I am so near to that World in which all are *serious*, that I shall leave him in the quiet Possession of that sort of Arguments. I shall likewise overlook most of his personal Reflections, and *cruel Mockings*, which his Friend Mr. *Dickinson*, says, *are as really Persecution as Bonds and Imprisonments*, P. 168. And shall directly come to the Point in Dispute.

The Controversy lies chiefly in these three Points.

I. Whether there can be any true Ministers of *JESUS CHRIST* without a Succession?

II. Whether the Succession in the Church of *England* has ever been broken?

III.

III. Whether the *Presbyterian* Ministers in *New-England* have Authority from *CHRIST* by Succession?

To begin with the first of these, when I say, that there can't be a *lawful* Minister without an uninterrupted Succession; I mean, that in order to a Man's being a *lawful* Minister, he must be ordained or appointed to that Office by some Men who have received Authority to ordain, and they who have not received such Authority, can not constitute an Ambassador of Christ; and this Authority to ordain since the Apostles Time, is not immediately from Heaven, but by Men. And it is not material whether the Ordainers be called Bishops, Priests, Deacons, or by any other Name, if they have had the Power of Ordination committed to them it is sufficient.

To prove this I cited Mr. *Law's* Reasoning, which I esteem as clear a Demonstration as such Truths are capable of; who says thus, "If there be no Succession of Persons authorized from *CHRIST* to send others to act in his Name, then both *Episcopal* and *Presbyterian* Preachers are equally *Usurpers*, and as mere Lay-Men as any at all. For there can't be any other Difference between the Clergy and Laity, -but as the one hath Authority derived from *CHRIST*, to perform Offices, which the other hath not. But this Authority can be no otherwise had, than by an uninterrupted Succession of Men from *CHRIST*, empower'd to qualify others. For if the Succession be once broke, People must either go into the Ministry of their own Accord, or be sent by such as have no more Power to send others than to go themselves. And can these be called Ministers of *CHRIST*, or received as his Ambassadors? Can they be thought to act in his Name, who have no Authority from him? If so, then every *christian* Slave, may ordain to as good Purpose as the best Bishop in Old England or New. For it can only be objected to such Actions, that they had no Authority from

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from *CHRIST*. And if there be no Succession of Ordainers from *CHRIST*, every one is equally qualified to ordain. — The Administring a Sacrament is an Action we have no Right to perform, considered either as Men, Gentlemen, or Scholars, or Members of the civil Society. Who then can have any Authority to interpose, but he that has it from *CHRIST*? And how that can be had from him, without a Succession of Men from him, is not easily conceived. Should a private Person choose a Lord Chancellor, and declare his Authority good; would there be any Thing but Absurdity, Impudence and Presumption in it? But why he cannot as well Commission a Person to act, sign and seal in the King's Name, as in the Name of *CHRIST*, is unaccountable.

"The Ministers of *CHRIST* are as much positive Ordinances as the Sacraments, and we might as well think, that Sacraments not instituted by him, might be means of Grace, as those pass for his Ministers, who have no Authority from him.

"Once more, all Things are either in Common in the Church of *CHRIST*, or they are not: if they are, then every one may Preach, Baptize, Ordain, &c. If all Things are not thus common, but the administring the Sacraments and Ordination, &c. are Offices appropriated to particular Persons, then I desire to know, how, in this present Age, or any other since the Apostles, Christians can know their respective Duties, or what they may or may not do, with respect to the several Acts of Church Communion, if there be no uninterrupted Succession of Persons authorized from *CHRIST*? For till Authority from *CHRIST* appears to make a Difference between them, we are all alike, and any one may officiate as well as another. Therefore to make a Jest of the uninterrupted Succession, is to make a Jest of Ordination, to destroy the sacred Character, and to make all Pretenders to it, as good as those who are sent by *CHRIST*.

Now what Answer has Mr. *Hobart* returned to this Reasoning? Alas, he has past it over in profound Silence. But why was this Neglect? Certainly it could not be an oversight, for it was the first Argument that stared him in the Face. Neither was it for want of Time or Paper, for after above a Year of Preparation, he has sent us a large Piece of 172 Pages, pretending that it is an Answer to our Reasons for our not being Dissenters; and yet the most material are entirely overlook'd. Or lastly, did he think this Reasoning to be too weak and childish for him to take Notice of it? No, surely, for the weaker he accounts any Part of our Discourse, the more he labours to expose it to Contempt. It remains therefore that the only Reason must be, that he knew it was unanswerable: and therefore the wisest Course was to pass by it in Silence; in which Manner he has treated most of our Arguments. But if he had answered this one single Argument effectually, it would have been of infinitely more Value than all his great Book without it. Had he cleared up but this one Point, and shewed how a Man who has no Authority from CHRIST, can constitute a true Ambassador for him, I would have returned him my hearty Thanks, and have joined immediately with the Dissenters, although I believe they have no Mission from CHRIST. But to be *pestered* and *teased* from Time to Time with long and virulent *Addresses*, urging us to become Dissenters with such vehement Importunity, as though all we are worth to Eternity, as well as the Salvation of the Heathen World did depend upon it; and yet at the same Time not to afford one faint Endeavour to remove the Obstacle out of the Way; really Mr. *Hobart*, this looks a little disingenuous. Indeed, I blame no Man for not doing Impossibilities, as this is: I only blame him for boasting so often that he had confuted us, when he knew, that our chief Arguments not only remained untouched, but were really unanswerable. But though he cannot answer our plain Reasons for the Necessity of a Succession, yet he thinks to bear us down

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by Authorities. Whereas I must let him know, that ten Thousand Authorities in Matters of Religion are not equivalent to one plain Reason. And it will not excuse my living in Error and Sin, to say, it was agreeable to the Opinion of such a Divine, or such a Church. Reason is the Birth-Right of every Man, for the using of which he must be accountable to the Author of it.

However we will allow the Opinion of others its proper Weight and Influence. The first Authority he cites, is Article XXIII, of the Church of *England*, which runs thus, "It is not lawful for any Man to take upon him the Office of publick Preaching, or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by Men who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard."

You will now easily perceive that this Article asserts the Necessity of a Succession in the same Sense as I have done, if you observe, that the Word *Congregation*, when these Articles were composed, was used in a different Sense from what is annex to it at this Day. A *Congregation* now denotes a Number of Christians who can meet to Worship in one Place, but in these Articles it signifies the whole Catholick Church dispersed all over the Earth; as you may see in Article XIX, where the Catholick Church is thus defined, "The visible Church of CHRIST is a Congregation of faithful Men, &c." Now, says this Article, none are to be accounted lawful Ministers unless they have had an Ordination by such Men as have received an outward Commission or Authority in the Church, empowering them to call and send others. And he who is ordained by such Men, who never had publick Authority committed unto them in the Church, to call and send Ministers into the Lord's Vineyard, he is no lawful Minister. From hence it follows, that where there is

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is no Succession, there is no lawful Minister, and where the Ordainers never received Authority to call and send others, there the Ordination is a Nullity. Thus, if the Bishop who ordained me had received no Authority to ordain, then I am no lawful Minister, and the same is true of him, if his Ordainers had not received publick Authority, and the same holds true in all Ages. So that the Line of Succession must reach up to the Apostles, otherwise there can be no lawful Ministry. So that according to this Article, the *Presbyterian* or *Independent* Ministers of *New-England* are no lawful Ministers; for that Set of Priests who separated from the Church of *England* and ordained them, never had received publick Authority in the Church to ordain or send others; whatever Authority they used, it was assumed or stolen, no such publick Authority was ever committed to them. These Ministers therefore entered not in by the Door, but climbed up another Way. How unlucky was Mr. *Hobart* in producing this Article for Proof, that a Succession is unnecessary? His next Evidence is Arch-Bishop *Laud*, P. 57. who says, "I do not find any one of the ancient Fathers that makes the local, personal, visible and a continued Succession, a necessary Sign or Mark of the true Church in any one Place."

But pray, what Succession is this, which he says is not necessary? Is it a Succession in the Christian Priesthood or Ministry? No certainly: but a local, personal, visible, continued Succession of the Church, i. e. in one Place: This, he says, is not necessary, or a Mark of its being true. Thus, altho' there has not been a visible continued Succession of what we call a *Protestant* Church in *England* in the Times of Popery, yet that is no certain Mark or Sign that this *Protestant* Church is not a true Church. This, I suppose was in Answer to the Papists, who incessantly demand, Where was your *Protestant* Church before *Luther*? But how impertinent was this to the Case before us? Dare Mr. *Hobart* say, that Arch-Bishop *Laud* was of Opinion that the

the apostolick or ministerial Authority was lost in *England* in the Times of Popery? Had he taught such Doctrine as this, I dare say, the *Red but Zealots* would not have cut off his Head for his Popery: nor would Mr. Neal, and other Dissenters at this Day speak of him as being more than a *Devil*. Surely he was hard put to it, to find Evidences, otherwise he would not have produced such impertinent ones as these, and put them in *Capitals*.

It is difficult to bring all his Evidences together, they being scattered here and there at a great Distance. But I think there is but one more, P. 78. He cites Bishop Hoadly, saying, "*This regular uninterrupted Succession of Persons, qualified and regularly ordained, is a Matter impossible to be proved, &c. And there is a Certainty that this Succession hath often been interrupted.*" In answer to which I would observe, his Lordship uses the Words, *This regular uninterrupted Succession*, in the Sense of the *Non-Jurors*, against whom he was writing: and therefore this Evidence is nothing to the Purpose. We hold the Necessity of a Succession in no other Sense than is expressed in Article xxiii. of the Church of *England*; that is, that they who ordain others must have Authority to do it, otherwise the Ordained are not lawful Ministers: Whereas this Regular Succession which the *Non-Jurors* contended for is broken, when some Bishops are deprived by the Civil Government, altho' they who succeed them are ordained by Men who have publick Authority so to do. Now this *Regular Succession* (so called by the *Non-Jurors*) I freely own is not necessary; nay, it is certain, it has been interrupted in several Instances. But then these Interruptions (so called) have not at all impaired the Apostolick Authority which is continued still by Ordinations performed by true Bishops. In other Words, a Breach in the *Non-Jurors Regular Succession*, is no Breach at all in the real Ministerial Succession by Ordination, which we believe to be necessary.

But if his Lordship really meant, (as I believe he did not

not) that they who ordain others, may convey valid Orders, although they themselves have no Authority to ordain; then I must beg leave to dissent, and reply in his own Words, † I hope he will not expect that I should be led by Authorities of modern Authors, (when he himself hath so often declared against it) in a Matter of mere Judgment and Reasoning; or yield to great Names, without considering the Grounds upon which their Assertions are built. The Grounds of the contrary Judgment, I have already given: and his profound Silence in such an important Point, is a tacit Acknowledgment, that it is unanswerable.

I grant, that as Men may use the Word *Succession* in different Senses, and view the Thing in different Lights, so there may be some Men of great Learning, who taking it in the Sense of some *Non-Jurors*, may with Reason make a Jest of it. But I'm inclined to think there is no sound Believer, much less learned Bishop or Divine, who will say, that a Succession, (as I use the Word) is unnecessary; or in other Words, that it is not necessary that they who ordain should have Authority so to do: which is all I now plead for.

Lastly, I would observe, this same learned Divine, now Bishop of *Winchester*, wrote a Treatise on Purpose to shew the Necessity of those called *Presbyterian* Ministers yielding to be ordained by true Bishops, in order to their being accounted true Ministers; in which he has carried the Matter as high, and done it as effectually as ever I could wish to see it done. And a Man's Judgment is to be discovered by the profest Design of his Writing, and not by a single Sentence separated from all the rest.

These are, I think, all the Authorities he has cited to prove the Non-Necessity of a Succession in the Ministry; and whether they are sufficient, I leave to the Reader to judge. I must confess it appears to me to be a very odd Way of Proceeding, to quote Au-

† *Defence of Episcopal Ordination*, P. 406.

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thorities and great Names to prove Contradictions to be Truths, and Impossibilities to be real Facts, which is really the Case here. For if a Succession be not necessary, but Men may be true Ambassadors of *CHRIST* without it, then Men who have no Authority from *CHRIST* to go themselves or to send others, yet have good Right to constitute Ambassadors for him, and those so sent without any Authority, yet have good Authority to Sign and Seal in *CHRIST*'s Name. Mr. Hobart has said a great deal, and with no small degree of Assurance, which may serve to amuse the Reader and puzzle the Cause, but every Man of plain common Sense may with a very little Pains be fully satisfied where the Truth lies. When Mr. Hobart has tired himself with laughing at the Succession, only ask him this plain Question; supposing the Authority *CHRIST* gave to the Apostles is not continued by a successive Ordination, and that such a Thing is needless, how can one Man have a better Right than another, to act in *CHRIST*'s Name, or as his Ambassador? If he should say, some Men were ordained to that Office, but others were not: Ask him again, how came these Ordainers to have more Power to Ordain than every Body else? To this he must Answer, because they themselves had been ordained to the Ministry. And the like Answer he must return till you come up to our Blessed *LORD JESUS* who was the first Ordainer. In a Word, there is no Medium betwixt holding the Necessity of a Succession, and laying the Ministry open and common, and asserting the Lawfulness of Lay-Ordination.

Mr. Hobart is very angry with the *New-Light* Ministers, because they are not ordained by Ministers, which he supposes to be the only Method that *GOD* has appointed. And for that Reason he says, *Christ will condemn them; and we should not countenance or receive them.* Now if the Succession ever was broke, and the Apostolick Power lost, this must be the Case of all the Ministers who arose after that Interruption, and began

began a new Succession, for there could be no Ministers then to ordain them. And if all the Ministers, for Instance, a Thousand Years ago, undertook the Ministry without an Ordination by Ministers, we may do so again, and again; it is no Matter how often; for the Apostolick Power being once lost, is lost for ever. And who in that Case has any Authority to begin a new Ministry? If some have a Right to begin a new Succession, why have not every one the like Right? Why not *New-Lights* as well as *Old-Lights*? Indeed the Case is so exceeding plain and evident, that it should seem like an Affront to a common Understanding to take any more Pains to prove, that a Succession is necessary to make a lawful Minister.

I am very sorry to observe, that Mr. *Hobart* instead of confuting this sort of Reasoning, has given himself an unaccountable Liberty to slander and misrepresent us, and imputes to us such absurd Tenets as we never had the least Inclination to. Thus in his former *Address*, he calls the peculiar Whims of the Non-Jurors, our *Darling Principles*, P. 120. And he would have it understood, that according to our Principles, the Civil Power had no Authority to deprive the Non-juring Bishops; with a great deal of the like Nature; which is so far from being true, that I sincerely believe, that their *Deprivation* was both just and necessary, and that the State had a Right not only to deprive, but to banish them; as *Solomon* did *Abiathar*. For the State certainly hath a Right to defend and preserve itself, which it could not do, if its Enemies were allowed to hold the highest Dignities in the Church.

The same untrue and unjust Representation of our Principles he constantly makes in this last *Address*, ascribing any Tenets to us, which he can easily confute, without any Regard to Truth or Justice.

Thus says he, "We have already observed, that a Succession of the Ministry in general will not satisfy Mr. *Beach*, but it is a Succession in the particular Order

"Order of Bishops, as superior to Presbyters, which his Scheme makes necessary, P. 47.

Which is so far from being true, that as I declared before, and he knew it, so I say again, let the Ordainers be called Bishops, or Presbyters, or Deacons, or Ruling Elders, or Pastors, let them be Superiors, or Inferiors, or all Equal, it alters not the Case so far as the present Controversy is concerned: the only Thing I insist upon here, is, that they who Ordain, should have received Authority to send others, as our Article XXIII, requires.

And yet almost all Mr. *Hobart's* Discourse is pointed against this Tenet, which he falsely ascribed to me. And therefore it is no Wonder he has done nothing towards convincing me of my Error, if I am in one.

Again, he affirms, that "according to me, the Laity in their Communion are in as bad a Situation," (as I should have been if I had remained with them, against the Dictates of my own Conscience,) "For their Acceptance with GOD, absolutely depends on such a Succession in the Ministry as they are wholly destitute of." P. 27. If this be true, I have certainly damned every Presbyterian and Independent in New-England. And yet he often affirms that I say that Men's Acceptance with GOD, absolutely depends upon this Succession. And at the same Time it is so far from being true, that I hold nothing is absolutely necessary on our Part, but only *Holinefs*; I don't esteem the Sacraments themselves to be absolutely necessary?

With what Conscience could Mr. *Hobart* charge me with this stingy and uncharitable Opinion, when he saw with his own Eyes the clean Contrary in that Paragraph, part of which he cites? P. 42, where I used these Words, "Had I remained with you, and had the same Sense of the Matter as I now have, and (I think) cannot help but have, I fear I should have perished in the Gain saying of Core, Jude 11.----In saying these Things, I don't judge, censure, or condemn your Ministers, or mean to insinuate, that they cannot

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"cannot be saved. For that is a Sin of Ignorance in another, which in me would be a damning Crime. I am far from judging that you can't be saved in your Way, though erroneous.

Does this look like making Men's Salvation absolutely to depend upon the Succession? Does it appear like damning all the Dissenters; as he represents it? He talks of using an honest Freedom; I'm thoroughly convinced of his using Freedom enough, I only wish we could see some Sign of his *Honesty*. Let a Man take that Freedom Mr. *Hobart* makes use of, and he will find no Difficulty to triumph over any Antagonist, and answer any Arguments without ever coming near them.

And as to his saying so often, that it is a dreadful Thing to venture our Salvation upon a Succession, as we do; I can see no Sense in it: For we run no Venture at all; but let it turn out which Way it will, we are as safe as they can be. If GOD don't require us to attend to a Succession, then we have only taken a little more Pains to please him than was necessary: But if our Opinion be true, and GOD does require us to attend to the Succession; then such Men who have despised and neglected it, will appear to have contracted no small Guilt.

This Case is very much like that of the Christian Religion; Infidels tell us, that we venture our Souls upon the Truth of the Gospel, which perhaps may turn out to be a mere Cheat. To whom we reply, we don't run any Hazard at all by being Christians. For if the Gospel be a Fiction; our believing it to be true, and living up to it, can do us no hurt. But if it be true, as we have sufficient Reason to believe it is, then Unbelievers are in amazing Danger. So it is here, our Salvation is not at all endangered by our believing and regarding a Succession in the Ministry, No, it is the only Way to be safe; all the Danger lies in neglecting it.

And how this can destroy a Man's Comfort, (as he says) is quite above my Comprehension: for we can consider,

consider, if there be a Succession, no Church on Earth has a better Claim to it than the Church of *England*; And if there be no Succession, or no need of it, then we are certainly safe, and in no Danger, whether we have it or not. So that we have the Comfort of being *safe*, which is no *small* Consolation. And every Man for the Peace of his own Conscience should make a proper Enquiry, whether the Minister of whose Hands he receives the Sacraments be indeed CHRIST's *Ambassador*. And that Plea which some of the Laity make for their Carelessness in this Affair, will not excuse their Sloth before GOD, that is, *let Ministers dispute this Point among themselves; it don't belong to us to trouble our Heads about that Controversy, who are lawful Ministers*. For he who is qualified to serve on a *Jury* to try Men's Titles to an Estate, can't pretend that he is not capable to form a Judgment in this Case. And to say that it will not be enquired in the Day of Judgment, whether we were Church Men or Presbyterians, is not true; for we are accountable for our careless Neglect of the least Truth that we might have known. And the more diligent and faithful we have been to know, and do the Truth, the more acceptable we shall be to our great Master.

As to his saying, that our Notion of a Succession tends to Infidelity, it is equally groundless: for an uninterrupted Succession in the Ministry is a standing Proof of the Truth of Christianity. But it tempts Men to despise the Ministers of the Gospel, when they hear them call themselves CHRIST's *Ambassadors*, and pretend to be his *Agents* or *Attornies*, to *act*, *sign*, and *seal* in CHRIST's Name and Stead; and yet know, that CHRIST never sent them, nor any empower'd by him. What Man of Sense can reverence such *Pretenders* as CHRIST's *Representatives*; when a Man can't be an *Attorney* for the poorest Fellow in the Land, without his own Act and Appointment? And when Ministers are despised, and not esteemed as CHRIST's *Ambassadors*, Religion itself will fall into Contempt with them.

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The only Argument, I think, which he produces to prove that there is no Necessity of a Succession, is the want of Evidence that in Fact there has been a Succession. Now to prevent contending where we don't really differ, I must observe, that he asserts the Necessity of a Succession in the very same Sense as I do. For, P. 55, 56, he affirms, *a standing Ministry is an Ordinance of CHRIST*; which is the very same, as when I say, an uninterrupted Succession in the Ministry is CHRIST's Ordinance. He makes Imposition of Hands by Gospel Ministers of Necessity to make a lawful Minister. And he says, *it is disorderly and sinful to depart from this Method*, P. 56. Now by *Gospel Ministers*, he means such as have the Power of Ordination, for he thinks all Gospel Ministers have this Power. And this (says he) is *sufficient to condemn the New-Light Separatists with their Lay-Ordinations*---- *These disorderly Walkers have Reason to expect that CHRIST, instead of owning them as his Ministers, will reject and condemn them for acting contrary to his Will, discovered by the Practice and Example of his Apostles, which he caused to be recorded for the Instruction of his Church in all Ages*. And the Direction given to the Churches of CHRIST, with Regard to such disorderly and irregular Persons, is not to countenance, own, or receive them, but on the contrary to discountenance and censure them. Now if this Doctrine be true, that CHRIST will condemn those who act as Ministers, and yet are not ordained by the Imposition of commissioned Hands, as he affirms, then it necessarily follows, that if this unlawful Minister who was ordained by uncommissioned Hands Yesterday, should ordain a second Minister To-day, CHRIST will condemn him too; because all the Ministerial Acts of the first, are disowned and condemned by CHRIST. And if this second unlawful Minister should To-morrow ordain a third, CHRIST will likewise disown and condemn him too. And so on to the End, though they should continue this disorderly and irregular Practice a hundred, or a thousand Years, yet CHRIST will never own them for his Ministers;

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Ministers; neither should his Churches countenance, but censure them. Wickedness by a long Duration will not become a Virtue. Thus Mr. *Hobart* and I are entirely agreed, in the Necessity of a Succession; only he is too much of a *High-Flier* for me, and is too rigid and severe towards them who have no Succession; for he boldly affirms that CHRIST will reject and condemn them: Whereas I hope CHRIST will pardon their Mistakes and Irregularities, and accept of their Sincerity; though at the same Time I should not dare to venture upon such an unlawful Practice, nor countenance those who do, and that is the Reason of my leaving the Dissenters. You see now, that after all Mr. *Hobart's* Exclamations against a Succession, he differs from me about it in nothing but only in being more uncharitable, stingy and severe towards those who have it not.

If one were disposed to be merry, it would be really diverting to observe how much Pains he takes to seem to differ from me; and yet after all his Toil and Sweat, he can't get one Inch from my Opinion. He delivers his Opinion thus, P. 56. *Upon the whole; to make Ordination, meaning thereby, Imposition of commissioned Hands, necessary in Point of Order, is a different Thing from making it essential to the ministerial Character*.

And yet just before in the same Page he had said, that it is *sinful and disorderly* to neglect such Ordination: that CHRIST will not own such as do neglect it for his Ministers, but reject and condemn them, and the Churches should not countenance, own, or receive them, but discountenance and censure them. Now if it be not essential to a Minister, that he should not enter upon the Work in a *sinful and disorderly* Manner, but come in at the Door, if it be not essential to a Minister, that he should be so ordained, as that CHRIST will own him for his Minister, and not reject and condemn him; if it be not essential to the ministerial Character, that he who pretends to it should be so authorized as that the Churches should not be obliged to disown, discountenance, and censure him; I say, if this be not essential, I wonder what is

is. But upon the whole, this I must say, let it be *essential* or *circumstantial*, I don't think it safe to be in such Ministers Condition; since Mr. *Hobart* says himself, CHRIST will not *own* but *condemn* them; and for fear of that I chose to be ordained by *commissionated Hands*.

And indeed you may try it every Way, and as long as you please; and after all, you will find it impossible to condemn the *New-Light* Ministry, without asserting the Succession. For what is wanting in their Ministry, but only that they who ordained them, had no Commission for it? And can we imagine that when a Man is ordained without any Authority, yet that he himself should have good Authority to ordain? Or that his Successor should have it, though he had not? No surely. But as in *Arithmetick*, a thousand *Noughts* in a Row make no Sum; so a thousand such Ordinations succeeding one another, will not make one lawful Minister, but CHRIST may condemn the last as well as the first.

But to help Mr. *Hobart's* Charity towards the *New-Light* Ministers, whom he in Scorn to us, calls our *Brethren*, I can tell him, that they are nearer a-kin to him than he is aware; for by conversing with some of them, I find, that they have a Mixture of a *Presbyterian* Ordination with their Lay-Orders, and some Ministers have laid their Hands on them together with the Brethren; so that within a little Time the *Leathern-Mitten* will be quite worn out with them too; and theirs will become very good and *substantial Presbyterian* Ordination.

I come now to another Part of the Argument. I had said, that GOD made it the Duty of the *Israelites* to attend to the Succession in the Levitical Ministry, and it is equally necessary to attend to the Succession in the Gospel Ministry, and there is as much if not more Evidence to direct us as to the Gospel Succession, than there was to direct them about the *Levitical*. In Answer to this, he allows, that there was a Succession in that

that Ministry and Priesthood; But then he says, it was a *legal Succession*, and it had a *legal Proof*, P. 62, 64, 65. But still he very much *desires* that we should pretend, that there is as *clear Evidence* of a Succession under the Gospel, as there was under the Law. Here then let us join Issue, and if I can't prove that there is the same kind of Evidence of the Succession under the Gospel, as there was under the Law, and if I can't produce as good Proof that I was ordained by one who had Authority from the Apostles by a successive Ordination, as an ordinary Priest at Christ's Birth could shew for his Descent from *Aaron*, then I'll contentedly bear his Reproach of *Enthusiasm*. To begin, he says, that the *Aaronical Priests* had a *good legal Proof*, and they had *only a legal Succession*. And the same I say of the Succession under the Gospel; a hidden and secret Succession, and invisible and secret Defects which are known only to GOD, I have no Concern with: *secret Things belong unto GOD. What does not appear, is not.* But what *legal Proof* had the *Aaronical Priests* at the Time of CHRIST's coming in the Flesh? Why, he tells us, P. 64. *Authentick Registers of the Sacerdotal Family were kept among the Jews as long, and with as great Care as those of the Royal Family.* And this is the whole of his *legal Proof*. And if I should allow it to be altogether true, it would not amount to any Proof at all, that these Priests were *Aaron's* Descendants; for he don't pretend that these *Registers* were kept longer than those of the Royal Family: and it was several hundred Years after *Aaron's* Death before there was any *Royal Family*: How then could any Man know what Interruptions might happen in the Priesthood between the Death of *Aaron* and the Reign of King *David*?

But that we may not be amused with empty Words, it is necessary that we should consider, what is meant by *authentick Registers*, kept of all the Descendants of *Levi*. And doubtless it must mean, that among the *Israelites* there were Officers sworn to record every Male Child of the Tribe of *Levi*, and that this Practice

tice was begun in *Aaron's* Life Time, and without any Interruption continued in all Places and in all Times of their Apostacy, Captivity and Dispersions till CHRIST came. If Mr. *Hobart* has Credulity enough to believe this to be fact, he can't meet with any difficulty in believing all the *Jewish Fables* and *Oral Law*, or all the *Legends of Rome*.

I grant, that the Jews some times made *Registers*, and so has the Christian Church much more. Every Bishop in *England*, has his Name in more than one *authentick Register*. Nay every *Priest* and *Deacon* is registered. But then neither these nor the Jewish Registers are *everlasting*; but by accidents may be destroyed. The Text he cites to prove that the Jews kept Registers is a full Proof of this. *Ezra ii. 61, 62. The Children of Barzillai, which took a Wife of the Daughters of Barzillai the Gileadite, and was called after their Name: These sought their Register among those who were reckoned by Genealogy, but they were not found.* Upon this Text, Dr. *Patrick* observes, "this Person, whosoever he was, thought it so great an Honour to be descended from such a noble Family as that of *Barzillai*, that he chose to be called by that Name, which he preferred before his own in the Family of the Priests: By which vain Ambition he lost his Title to the Priesthood, because he could not make out his Pedigree from the Priests, but from *Barzillai*." From hence it is evident, that though the Jews sometimes made Registers of their Priests, yet they did not constantly do so. No such Thing was done in their Captivity: And the Registers they had before the Captivity, when the City and Temple were burnt, and the Remains of the People in the utmost Confusion carried Captive, even these were burnt or otherwise lost; at least in great Part. So that upon their return from *Babylon* they must know who were Priests by their retaining the Names of those who had formerly executed the Priest Office in the Temple. So that if this Man had not exchanged his own Name in the Family

Family of the Priests for his Wives more honourable Name, though he had no Register to show, yet he would not have been put by the Priesthood. Registers they often had, which in all Probability were made by the help of Tradition, some hundred Years after some of the Persons named in them were dead. And the Christian Church abounds with such *authentick Registers*. If you should ask how the *Israelites* could know, who belonged to the *Royal*, who to the *Aaronical* Family, and so to every Tribe and Family in order to their quiet Enjoyment of the Land which GOD gave them by Lot; if there were no *authentick Registers* kept, how could they know, what *Land*, or what *Offices* belonged to each Man? I answer, they knew it by Possession, by Tradition, by their retaining the Names of their several Families, as other Nations do; but much less by *authentick Registers* and publick Records kept under Oath, than we do. And GOD never had appointed this Method; and if he did, they were far from carefully observing it. The ignorant and barbarous *Indians*, know very well, who among them are *Sachems* by Descent, and they have good legal Proof of it, without keeping *authentick Registers*. And the *Israelites* in the Time of their Idolatry and Ignorance used no better Methods to preserve the Pedigree of their Priests clear, than the *Indians* do that of their *Sachems*, neither were they so careful and zealous about it, as will evidently appear, if we consider, how often they forsook the true GOD, and fell into the most foolish Idolatry. Among the ten Tribes, from the Division of the Kingdom till their final Captivity, any Body was allowed to execute the Priests Office: It is therefore certain no *authentick Registers* of the true Priests were kept among them. In *Judah*, often, and for a long Time together, the Priest's Work was entirely laid aside, and they undistinguished from common Men. Nay so little Regard had they for the true Religion, that the Bible itself was not known among them. And when one was found, both the high Priest and King were mightily surprized

at what was contained in it. Now can we suppose, that they were extremely careful to keep *Registers* of all the Males born in the Tribe of *Levi*, when they were so stupid and careless as to lose the Holy Bible, which contained all their Religion? Did ever such stupid Negligence and foolish Ignorance obtain in the Christian Church? It is true, the Christian Church did decline from their first Purity and Zeal; and the Western Church fell into Superstition and Idolatry: yet never were they without many Thousand Copies of the Holy Scriptures. Never was the Christian Church so careless, as to suffer Men to perform the sacred Offices unless they had been ordained by *commissioned Hands*. Records and Histories of every Age since Christ's Ascension, afford a good legal Proof of this. But can we imagine, that the Jews were careful to keep the Priesthood pure and unmixed, and *authentick Registers*, of all who were born to it, when they had no Worship of GOD at all among them; and were resolved never to have again? For what End should they preserve the Priesthood pure, when they never intended to make any Use of it? I may appeal to any Man who is not under the Influence of some *Enthusiastick Instinct*, whether it is probable, that the *Israelites* kept *authentick Registers* of the true Priests, when there was no King in *Israel*, and every Man did what was right in his own Eyes? As *Micah* who himself ordained his own Son, and then a Levite for a Priest, when the whole Nation had lost the Knowledge of GOD and his Priesthood, and are thus described, 2 Chron. xv. 3. Now for a long Season *Israel* hath been without the true GOD, and without a teaching Priest, and without Law. That Nation for a long Time was sunk into such Ignorance and Stupidity, that it is more probable, that not one Priest in a Thousand could either read or write, than that they kept *authentick Registers* of all who were born to the Priesthood. And one might almost as well look for *authentick Registers* among the wild *Indi-*

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ans, as to expect to find them in those Ages of Darkness, Confusion and Irreligion among the *Israelites*.

How can it be thought, that this People were so exceeding careful to keep *authentick Registers* of all their Priests and their Children, when there was no officiating Priests among them, and they never intended that there should be any? Yet this was often, for a long Time together the State of the Jewish Church. But was this, or any thing like it ever the Case of the Christian Church; or of the Church of England? Certainly it was not. But there always has been a *Standing and officiating Ministry*. In a Word, whatever good legal Proof he shall find for the *Aaronical* Succession, the same in kind, and much clearer I will produce for the Succession under the Gospel. But when he insinuates that the Jewish Priests at Christ's Time could all of them produce *authentick Registers* of their Pedigree reaching up to *Aaron*, I must use the *honest Freedom* to tell him it is not only perfect Fiction and Romance, but plainly contradicted by the holy Scripture, *Ezra* ii. 62.

And yet I allow that they had then, as we now have a good legal Proof of a Right by Succession. We now have such Evidence of our Title to the Ministry by Succession, as all Nations, all Ages and Courts allow to be a good legal Proof of a good Title to an Estate. And there is no Man now in *England* possessor of an ancient Estate by Descent, who can give a better legal Proof of his legal Right to it, than every Bishop can give of his Right to the Ministerial Authority by a successive Ordination.

But as for his pretending that the Jews were more careful to keep *authentick Registers* than Christians have been, which is all that he can offer on this Subject, it is perfectly impossible for me to believe it, while I consider, how much more Knowledge has prevailed in the Christian, than in the Jewish Church; and how much more careful Christians have been to preserve the divine Ordinances pure, than the Jews were. The Jews for

for many Years together wholly neglected GOD's Ordinances, Circumcision, the Passover, &c. and in a Manner forgot them. And is it likely that they were mighty careful about the Priesthood? It is morally impossible. But the Christian Church never did despise and neglect Baptism and the Lord's Supper: But always observed them with great Veneration, they never were in any Age careless about the Ordination of their Clergy, so as to neglect it, or suffer it to be performed by Lay-Men. If any Man denies this, let him name the Age, when the Christian Church neglected these Ordinances of CHRIST. Whereas it is very easy to prove from holy Scripture that the Israelites wholly laid aside and despised the Ordinances of their GOD, together with his Priests. I have now done with this Head, and I hope I have said enough, if not more than enough to prove, that we have as good a Proof of our Succession from the Apostles, as the Jewish Priests had of their Descent from Aaron.

II. I come now to the second Enquiry, viz. Whether the Succession has been preserved in the Church of England? Mr. Hobart seems very angry with me for saying, that he had undertaken to prove that it was broken in the Church of England: and now says, P. 67. that if I had been *honest* I should have seen, that what he undertook to prove was, that the Succession was not clear and indisputable. Now whether the Dishonesty is in me or Mr. Hobart; let the Reader judge, when he has observed that Mr. Hobart in his first Address uses these very Words, P. 120. *That the Line of Succession was broken in these Instances is very clear.* You see he does not express it modestly, nor say, it was *disputable*; but affirms that he had clearly proved that it was broken. However, now he is ashamed of it, and is become very modest, and I wish it might continue, although what is, *written is written*. But now he is come a Peg lower, and only says, that our Succession is *disputed*, and *absolutely denied*. And had he laid his Charge

Charge no higher before, I should not have taken any Pains to confute it: For there is not one Truth in Religion but what is *disputed* and *absolutely denied* by some Body or other. Some *dispute* and *absolutely deny* the Existence of GOD. Must I then turn *Atheist*, or *Sceptick*? The Question should be, what Reason have they for disputing or denying any Tenet? If they have no Reason for it, I hope we are not obliged to part with what some Men please to dispute or absolutely deny. I shall now examine his Reasons for disputing the Succession in the Church of England: And shall begin with an Argument he used in his first Address, P. 121. which he thinks I did not sufficiently attend to. I shall therefore now make ample Amends. He tells us Arch Bishop Parker was ordained by four Bishops who had been *legally deprived* in Queen Mary's Reign, and were not restored when they performed this Action. This he says, *renders Parker's Consecration very doubtful, and indeed bids fair to nullify it.* P. 74. and yet upon this, he says, *all the Ordinations in the Church of England to this Day depend.* And after all, he tells us, *an Act of Parliament was procured to confirm Parker's Consecration about seven Years after it was performed.* Let us try now, whether we can't fairly get over these two Difficulties, and give such an Account of the Affair as shall satisfy any reasonable Person. The *legal Deprivation* which these Bishops were under did not at all hinder their giving valid Orders. So the Government thought; otherwise they would have restored them, before they employed them to consecrate Parker. Can any Protestant of Sense imagine, that a Papist Queen and Parliament could really and forever take away the Power of Ordination given by CHRIST to his Ministers? if so, then the Heathen Kings and Emperors could have deprived the Apostles and all CHRIST's Ministers of that Authority he gave them, and have reduced them to the Condition of mere Lay-Men. I grant with his Author, that when these deprived Bishops were employed to consecrate Parker, the *Legal-ity*.

ity of their Proceedings were not so clear as might be with'd for. But what then? One could not wish to have it clearer, that it was a *valid canonical and regular* Ordination according to the Gospel: and that here is no room to suspect an Interruption; and this is all we contend for. And as to the *legal Defect*, it was purged away by the Queen's Warrant to them: So that all is exceeding clear here. And now as to the Act of Parliament to confirm Parker's Consecration seven Years after it was over, which makes the Matter look *suspiciously*. The Case was thus, as Dr. Heylyn, Bishop Burnet, and all Historians that I ever saw agree, " All that was done, says Heylyn, was no more than " this, and on this Occasion, a Question had been made " by captious and unquiet Men, and amongst the rest, " by Dr. Bonner, sometime Bishop of London, whether " the Bishops of those Times were lawfully ordained " or not; the Reason of the Doubt being this, be- " cause the Book of Ordination which was annulled " and abrogated in the first of Queen Mary, had not been " yet restored and received by any legal Act of Queen " Elizabeth's Time; which Cause being brought be- " fore the Parliament in the Eighth Year of her Reign, " the Parliament took Notice first, that their not re- " storing that Book to the former Power in Terms " significant and express, was but *Casus omittas*; and " then declare, that by the Statute fifth and sixth " of Edward VI, it had been added to the Book " of Common Prayer and Administration of the Sa- " craments as a Member of it, or at least as an Ap- " pendant to it, and therefore by the Statute 1 Eliz. " c. 2. was restored again, together with the said " Book of Common Prayer intentionally at least, if " not in Terms. But being the Words in the said " Statute, were not clear enough to remove all Doubts, " they therefore did revive now, and did accordingly " enact, that *whatsoever had been done by Virtue of that " Ordination, should be good in Law.* This is the Total

“ of the Statute. † Bishop *Burnet* gives the same Account. He says, * “ The Book of Ordination was not specially mentioned in the Act ; which gave Occasion to *Bonner* afterwards to question the *Legality* of Ordinations made by it. But it had been made a Part of the Common-Prayer-Book in the 5th Year of King *Edward* ; and the whole Book, then set out, was now confirmed ; so that by a special Act made some Years after this, it was declared, that, that Office was understood to be a Part of it.”

Here you see, that the only Ground of the Scruple was because the Book by which these Bishops had been ordained, had not been revived in express Terms by Act of Parliament, after its having been condemned by a *Papist* Queen and Parliament. And allowing this to be so, how was the Succession at all hurt by it ? The Scruple was not about the *Validity* of their Ordination in the Sense of the Gospel, but about its *Legality* : or whether it was agreeable to the Laws of *England*. An Ordination may be *valid*, yea and *canonical*, and yet not strictly *legal*. An Ordination by one Bishop is *valid*, an Ordination by three is *canonical*, but an Ordination is not *legal* in *England* unless the Form by which it is performed be established by Act of Parliament. Now all that the Parliament did in the Eighth of *Elizabeth*, was to declare that the Ordination of these Bishops was *legal* or good in *Law*, since the Book by which they had been ordained was revived and established by Parliament before they were ordained by it. It is strange that Mr. *Hobart* who has for so many Years frequented the Courts, should be guilty of such an Inaccuracy as not to distinguish betwixt *Validity* and *Legality*. But the Truth is, such Mistakes are absolutely necessary to maintain a bad Cause.

’Tis worth observing, that this Cavil instead of weakening, does very much confirm the Succession and expell all Doubts : For can we imagine that the *Papists*

who were so extremely inclined to cavil against the Protestant Bishops, as to make a Clamour for such a Trifle, would not have made a Parliament Business of it, if they had had any material Defect to object against them ? Can we suppose, that if there had been any Pretence then of the *Nag’s Head* Consecration, or that the Ordainers had not been true Bishops ; they would not have made some Noise about it at that Time ? Doubtless they would have made the Nation ring with it. But all that *Bonner* and other inveterate Enemies had to object, was this, that the Book of Ordination which the *Papist* Parliament had condemned, had not yet been legally revived by the Protestant Parliament, which if it had been true (as it was false) yet it would have amounted to no more than a *legal* Defect, which would not at all have hurt their Character as Ministers of CHRIST, and Bishops of his Church. Neither CHRIST, nor his Apostles, nor any other of his Ministers for three hundred Years, had any *legal* Right to officiate in any Nation on Earth : And if there is any Truth in what Mr. *Hobart* says, that *this bids fair to nullify Parker’s Ordination* ; it certainly bids much fairer to nullify all the authoritative Acts of CHRIST, and of all his Ministers for the first three hundred Years, for it is certain, none of them were *legal*, or according to the Law of any Nation in which they officiated. What miserable Shifts is this Writer driven to in order to prove that our Ordinations are *disputable*, even such as prove our Blessed Saviour’s Ordination to be equally, nay, more *disputable*. Here I shall observe once for all, that the Bishops of *England* are to be considered in a twofold Capacity, either as to their spiritual Power, or as to their temporal Privileges and Honours. As to the Calling and Authority of Bishops in spiritual Matters it is derived from CHRIST and his Apostles by Ordination, and from no other, neither King nor Parliament can give or take it away : But besides this spiritual Authority, the Bishops of *England* have certain temporal Honours and Estates bestowed

† *Refer. justified*, p. 21. * *Abr. V. ii. P. 328.* who

bestowed on them by the King’s Bounty, together with Jurisdiction in Cases of Marriage, Wills and the like from continual Usage, which are ratified and confirmed to them by *Magna Charta* ; like the Estates and Privileges of other Subjects of the Realm. Now these temporal Privileges depend upon the *Legality* of their Ordination ; so that if the Book by which they were ordained, had been ever so agreeable to the holy Scripture, yet if it had not been established by Act of Parliament, they could not be esteemed Bishops in Law, i. e. they could not have held their temporal Privileges, no, nor legally have exercised their spiritual Powers in *England* : and yet at the same Time their Authority as CHRIST’s Embassadors would have remained nevertheless certain and *indisputable*. Now the Act of Parliament under Consideration was not intended to put their *spiritual Character* out of Dispute, but their temporal, that is, to declare that their Ordination was according to the Laws of the Land ; so that they should meet with no Opposition in obtaining their temporal Dues, or in exercising their ecclesiastical Jurisdiction, which by Law belonged to them, just as an Act of Parliament confirms any other Subjects in the peaceable Enjoyment of their Estates and Fortunes ; when through some unreasonable Pretences they have been liable to a Molestation in the Law.

Now I hope I have said enough to shew that *Parker’s* Consecration stands as *fair* and as *clear* from all rational Exceptions in Point of *Validity*, as it is possible for any Ordination to be. By the Way, if any should enquire, why did not Queen *Elizabeth’s* Protestant Parliament restore those *Protestant* Bishops whom Queen *Mary’s* *Papist* Parliament had deprived of their Bishopricks ? Bishop *Burnet* gives us this Account of it, † “ Some Bills were proposed but not passed : One was “ for restoring the Bishops deprived by Queen *Mary*. “ who were *Barlow*, *Scory*, and *Coverdale* ; but the first

† *Abrid. V. 2. P. 330.*

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“ of those had been made to resign, and the last being
 “ extreme old, resolved to follow *Latimer's* Example,
 “ and not to return to his See : So it was not thought
 “ worth the while to make an Act for *Scory* alone.”

Now the Question lying betwixt us is this, whether the civil Powers, Kings, Parliaments, or Emperors can take away from CHRIST's *Ambassadors*, that Authority which he gave them in Ordination, and absolutely vacate his Commission? He pretends to hold, that they can, and have done it. And I am proving that they cannot do it. I own they have a Right to put to Death, banish or deprive Bishops of the Liberty of executing their spiritual Powers in their Dominions : but they cannot vacate their Commission, or so deprive them, that they must cease to be CHRIST's Ministers, and lose his Commission. Otherwise CHRIST's Commission from his Father, and the Apostles Commission from CHRIST, might have been taken away from them by the civil Powers, under whom they lived. These their implacable Enemies did all they could to *deprive* them, but they knew of no other Method than to imprison, banish and kill them. But it seems, if Mr. *Hobart* had lived at that Time he could have taught them a more easy and effectual Method, which was only to pass an Act of *Deprivation*, and then it would have been all over with these Preachers; and CHRIST's Kingdom would have been at an End. And doubtless if the civil Powers can deprive us of CHRIST's Authority given in Ordination, they can deprive us of our Christianity obtained in Baptism too. If they can *unmake* Men as Bishops, they can *unmake* us as Christians too. If they can disannul Ordination, they can also disannul Baptism. Mr. *Hobart* says, our Opinion tempts Men to turn Infidels : But what can tempt Men more to despise CHRIST's Kingdom and Religion, than to observe that there is nothing sacred in it ; but that all its Powers are given and taken away just as the State pleases? Nay, that the Enemies of CHRIST can when they please vacate his Commission and nullify all his

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his Authority? Again, if the Parliament's *Deprivation* did *unmake* the deprived Bishops, then could they not be restored without a new Ordination : a second Consecration in that Case must be as absolutely necessary as the first was. But such a Thing was never heard of. So that I cannot think that a Man of Mr. *Hobart's* Sense can possibly think that there is any Solidity in what he has said to prove that the civil Powers did take away from CHRIST's Ministers the Authority committed to them in Ordination ; and yet if he did not believe it himself, I'm at a loss to account for his *Honesty* in taking so much Pains to persuade the ignorant that it was really so. And although the Act of *Deprivation* names *Offices* ; yet that denotes no other *Offices* than what they had received from the State, not such as they had received from CHRIST. The Office committed to them in Ordination they cannot resign or part with, although they should be ever so desirous to part with it.

And though these Bishops had acknowledged that they had received their *Spiritualities* from the King, yet this means no more than that they were beholden to him for the Liberty of executing their spiritual Powers in his Dominions ; or as it was express in some Patents, *to perform all Parts of the Episcopal Function, that by the Word of GOD were committed to Bishops*. Now these Offices and Liberties which the State had given, they justly took away from their Enemies. And whereas he supposes, that I expose myself to the Resentment of my Superiors by this Plea ; it is so far from the Truth, that it is the Plea that all the Friends of the Revolution and present *Etablissement* have ever made : And on the other Hand, his Pretence that the Act of *Deprivation* was designed to *unmake* the *Non-juring* Bishops, and vacate their Commission from CHRIST, is one of the worst Slanders that the most virulent *Non-Jurors* and *Jacobites* ever cast upon the Government. And had I said such Things as he has done, I confess I should have had some Apprehension of Danger. But as to Mr. *Hobart* he may

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may write what he pleases without incurring any Danger at all in this World, that is the Privilege of the *Lawless*.

As to the *Non-juring* Bishops in King *William's* Reign, as our Succession is not through them, so they were not so absurd as to pretend that the Bishops who succeeded in their *Sees* had not Authority by Virtue of their *Consecration* to confer valid Orders, they only said that no other Bishops had a Right to their *Sees* while they were alive, which whether true, or false, alters not our Case, nor hurts our Succession. For our Ordinations are not like those of the Independents, we are not ordained to this or that See, or Parish, or Flock ; but Ministers of JESUS CHRIST without any particular Relation to one Place more than another.

And therefore supposing, with the *Non-jurors*, that Dr. *Tillotson*, had no Right before GOD to be Archbishop of *Canterbury*, while Dr. *Sancroft* was alive, yet that can raise no Dispute about the Validity of his Episcopal Consecration ; for he was not ordained to that See more than to any other.

This Observation would be needless, if Mr. *Hobart* did not undertake to write confidently about such Things, as he has no proper Knowledge of. Now to sum up the Evidence on both Sides, and leave it to the Reader's Judgment. Mr. *Hobart* pretends, it is likely that the Succession was broken when Dr. *Parker* was consecrated. The *Nag's Head* Story he now tells us he always looked upon as a Falshood, P. 74. But then *Parker* was ordained by four Bishops who had been deprived by Act of Parliament under Queen *Mary*, and not then restored, so that they were under a legal Incapacity, P. 75. To which I reply,

1. All the Bishops who ordained *Parker*, were not under a *Deprivation*, and therefore supposing, that *Deprivation* had reduced them to the Condition of mere Laymen, yet if but one of the four was a true Bishop, that Ordination was valid.

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2. This Deprivation was no more than the civil Power's restraining their acting as Bishops in their own Dominions; and when this Restraint was by the civil Power taken off, that *Deprivation* then, and so far ceased. Now Queen Elizabeth's granting a *Warrant* to these *deprived* Bishops to consecrate *Parker*, so far took off the *Deprivation*, and purged even the *legal* Defect.

3. Nay, supposing they had had no *Warrant* from the civil Power to ordain, yet their ordaining *Parker* according to the Gospel, would have been very good and valid; though ever so much against the Will of the Government. For such were all the Ordinations transacted in the Church for three hundred Years after *CHRIST*, all being *illegal*, or against Law.

4. If *Deprivation* unmakes Bishops, then they could never after do any Episcopal Act without a second Ordination, a Restoration by Act of Parliament will not make a Bishop of him who was not a Bishop before that Act. Indeed I could not have believed, had I not seen it, that the Power of Prejudice should be so great, as to make a wise Man continue such a Noise about a civil Deprivation by a Papist Parliament, and call it *unmaking* Bishops, and I know not what. Suppose, that Queen *Mary* and her Parliament had banished these *Protestant* Bishops out of the Nation, and they had gone and settled in some other Parts of the Earth, can any Man suspect that this Deprivation would have followed them to the Ends of the Earth, and have rendered them incapable of acting as *CHRIST*'s Ministers? And yet this Banishment is *Deprivation*, and a great deal more.

From this Mr. *Hobart* makes a start back to the Apostles Time; and says, P. 76. *Having thus taken a view of two or three Links at this End of the Chain, and seen how flawy and defective they look; let us now examine a few Links at the other End.*—And here produces two Evidences to make it doubtful who were the first Bishops in *Rome*: And adds his own Remark, P. 84. thus,

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And thus we are agreed that there is a Succession and good Evidence of it, after all that he has said, to prove it the *Height of Madness*. What although *Historians* differ about, who were first ordained by the Apostles at *Rome*, since all are agreed that they did ordain Successors, and they others, and this has been the constant Practice in all Ages? He concludes his Discourse against the Succession with this Remark, P. 82. *There is, says he, a vastly greater Probability that the Presbyterian Succession has been preserved entire and uninterrupted, than that the Episcopal Succession has been so. Several Things have occurred to my Thoughts while writing on this Subject, which fully convince me of this.*

This I confess is a new Discovery; Dissenters highest Ambition formerly was satisfied with a Power equal to any Bishop in *England*; but Mr. *Hobart* has quite outdone all that ever went before him; by his hard Study and long Writing on this Subject, he has found out that the Dissenters Power and Succession, though it is only from the Bishops, is vastly clearer and more indisputable than theirs.

But let us try this rare Paradox by the Test of common Sense, and see if it be solid. Does not he pretend that the Bishops of *New-England* had all their Power from the Bishops of the Church of *England*? How then came they by a vastly better Claim than those they sprang from? Why, he tells us, that their Succession as *Presbyters* is clear, but not their Succession as *Bishops*. Well, but don't he affirm, that *Bishop* and *Presbyter* is one and the same? How then can one have a clearer Succession than the other? Besides, did the Bishops ordain those Men who afterwards left the Church and turned *Dissenters*, in their Capacity, as they were *Presbyters*, and at the same Time ordain those who continued in the Church in their Capacity as they were *Bishops*? No certainly. If they ordained us as *Bishops*, then as they were *Bishops*, they ordained you too: If they ordained you, as they were *Presbyters*, then as *Presbyters* they ordained us likewise.

I know of no other Scheme on which the Difficulties that occur in the Succession of these Persons can be solved.

If he knows of none, I can acquaint him with one, which Mr. *Bingham* has given us, † “It is true, says he, there is a little Difference in the Account which these Authors give of the Succession: for some reckon *Linus* first, then *Anacletus*, then *Clemens*; others begin with *Clemens*, and reckon him the first in Order from *St. Peter*, but this is easily reconciled by learned Men; who make it appear that *Linus* and *Anacletus* died whilst *St. Peter* lived; and that *Clemens* was ordained their Successor by *St. Peter* also. So that we have two or three Persons, by this Account, ordained successively Bishops of *Rome* by the Hands of the Apostles.”

But to prevent impertinent wrangling, I must observe again, that when we speak of the Necessity of a Succession, we mean no more than what he says every Body allows. I suppose, says he, P. 82. *every one will grant, that it was the Practice from the Times of the Apostles, for Ministers to ordain Ministers.* And they who do otherwise, he says, are guilty of Sin and Disorder, and *CHRIST* will not own but condemn them.

This is all we contend for, which yet he says, in us is the *Height of Madness*, P. 78. And yet our big and raving Madness is no worse than this, we believe that the Apostles ordained Successors, and they others to succeed them; and the same has been the Practice in every Age. So the Holy Scripture and the History of all Places and Ages inform us; It is no Matter whether these Ministers were *Bishops*, or *Presbyters*, or both; if they were Ministers of Ordination it will satisfy the *Height* of our Madness. And it is no Matter whether we know for certain, who were ordained by the Apostles, so long as we know they did ordain others, and this Custom has always continued, as Mr. *Hobart* affirms.

† *Antiqu. V. 1. P. 57.*

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wife: There could be no Difference; so that his rare Discovery, the Fruit of much Study, turns out to be but a childish Jingle; and is more easily confuted than explained. However, we may observe, that he allows, that the Succession in the Church of England as to our *Presbyters* or *Priests*, is clear and indisputable. And he says, P. 85, that what he has said, *establishes that* (Succession) *in the Line of Presbyters*. So that we who are Presbyters in the Church, are in the Line of Succession from the Apostles, our *Enemies being Judges*.

III. We come now to the last Enquiry, which is, Whether the Ministers of the Presbyterian or Independent Persuasion in *New-England* have Authority from CHRIST by Succession? And because I would not have the Reader's Mind diverted from the main Question, I shall take no Notice of what he has said about the Principles and Practices of the first Settlers of this Country, not because I think his Account just, but because it does not concern the Controversy. And to treat him with the utmost Fairness, I shall grant him what he pleads for, that all the Lay-Ordinations in the Country shall not prejudice his Cause in the least Degree, and that the first Ministers in this Country were ordained by the Bishops of England. The only Question now is, whether by Virtue of this *Episcopal* Ordination, they were invested with a Power to ordain others? Upon this single Point the whole Controversy turns. For he grants, the Necessity of a Succession, as I have already shewed, and that this Succession is in the Church of England, and claims a Power from CHRIST by Virtue of their *Episcopal* Ordination in this Church. Here therefore, let the Reader, who would make a true Judgment, carefully weigh the Reasons on both Sides. In my first Vindication, as I considered all the Arguments on this Head, that I had ever heard or read, so first I took Notice of Mr. Neal's, and express myself thus, "You satisfy yourselves with the Argument Mr. Neal has advanced,"

"vanced, who says, *the Form of ordaining a Priest and a Bishop is the same*. But I am sorry that I am obliged to tell you, there is no Truth in it. For they are two Forms, and as different as the Forms of ordaining a Priest and a Deacon." Now hear Mr. Hobart's Reply to this, P. 103. He says, "I can't leave this Subject, without taking Notice of the Injustice done to Mr. Neal, whom Mr. Beach charges with Falshood. He tells us, that Mr. Neal has said, *the Form of ordaining a Priest and a Bishop is the same*; and he assures us *there is no Truth in it*. The Case is this, Mr. Neal in the Place Mr. Beach refers to, is speaking of the Book of Ordination composed in the Reign of Edward VI, and he says of it; *The Form of ordaining a Priest and a Bishop is the same*, there being no express mention in the Words of Ordination, whether it be for the one or the other Office: This has been altered of late Years, since a Distinction of the two Orders has been so generally admitted, but that was not the received Doctrine of these Times." Now, says Mr. Hobart, "Mr. Beach I suppose, will not deny that the Case was truly thus, with Regard to King Edward's Book; and I cannot imagine with what Conscience he could charge Mr. Neal with Falshood, because in the present Book of Ordination, the Form for ordaining a Bishop is different from that for ordaining a Priest, which Mr. Neal does not deny. Can you now believe, that Mr. Beach, wrote under a Sense that his next Answer might be to his eternal Judge?"

Mr. Hobart has so often reviled me for this serious Expression, and represented me, (as he owns) as being guilty of little less than Perjury, that if I should vindicate my Innocence in every Instance, I must write a Book as large as his, and yet neglect material Points. I desire therefore the candid Reader, by this one Instance of my supposed Falshood, to judge of all the rest. Mr. Hobart's Friend in Boston, (I suppose) has thought this so material a Point, as to make a distinct Head of it, and

and put it in the Index thus, Mr. Neal vindicated against the Charge of Falshood. Let us see then, where the Falshood will fall. And here I need make no Defence but what Bishop Maddox has made for me in his Answer to Mr. Neal, P. 57. He having shewn that the three Orders had obtained from the beginning, and universally in the Christian Church, then says, "Notwithstanding all this, Mr. Neal is extremely fond of a Parity among the Clergy, and has taken too much Pains in that Cause. It was an Excess of Zeal to press the pious Reformers and King Edward's Ordinal into this Service."

And here, (says Mr. Neal,) "it is observable that the Form of ordaining a Priest, and a Bishop IS THE SAME. Again says he, our Reformers admitted but two Orders of Church Officers to be of Divine Appointment, viz. Bishops and Deacons, Presbyter and Bishop according to them, being but two Names for the same OFFICE. By this Account, says the Bishop, 'tis plain, Mr. Neal would have it believed, that Bishop and Priest were, in the Opinion of the first Reformers, synonymous Terms, signifying not only the same Order, but the same Office. His material Proof is the public Ordinal; and to be sure, if any where, the Reformers spake distinctly, when they are designedly treating upon this Subject, and appointing the very Forms of Ordination and Consecration. Here then we join Issue, and both appeal to the same Ordinal, as a decisive Proof."

"Mr. Neal's Assertion is in these Words, *The first Reformers believed BUT TWO Orders of Church Men in Holy Scripture, viz. Bishops and Deacons*. These very same first Reformers, in the very same Ordinal, he refers to, make the following express Declaration. † It is evident unto all Men, diligently reading Holy Scripture and ancient Authors, that from the Apostles

† Preface to King Edward's Ordinal.

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" *Time there have been THESE ORDERS of Ministers in CHRISTE's Church, BISHOPPEs, PRIESTES and Deacons.*

" Without stopping for one Reflection, let us go on to his next Assertion, which runs thus ;

" *The Form of ordaining a Priest and a Bishop is the same ?*

" Here we have Recourse to the same Ordinal, and find therein two Forms, one for the Priest, and the other for the Bishop, as distinct from each other as the Forms of a Deacon and a Priest. The Title of the one Form is, *The Form of ordaining of Priests* ; the Title of the other is, *The Form of Consecration of an Arch-Bishop or Bishop*. Perhaps Mr. Neal means, that the very Form of Ordination and Consecration, those individual Words, by which they are ordained and consecrated, are the same. But neither is this the Case. The Form for the Priest is as follows. *When this Prayer is done, the Bishop with the Priests present, shall lay their Hands severally upon the Head of every one that receiveth Orders, the Receivers humbly kneeling upon their Knees, and the Bishop saying, Receive the Holy Ghost : Whole Sins thou dost forgive, they are forgiven : And whose Sins thou dost retain, they are retained ; and be thou a faithful Dispenser of the Word of GOD, and of his Holy Sacraments : In the Name of the Father, and of the Son, and of the Holy Ghost. — The Bishop shall deliver to every one of them, the Bible in his Hand, saying, Take thou Authority to preach the Word of GOD, and to Minister the Holy Sacraments in the Congregation where thou shalt be so appointed.*

" The Form of consecrating an Arch Bishop, or Bishop is this. *Then the Arch-Bishop and Bishops present, shall lay their Hands upon the Head of the Elect Bishop, the Arch-Bishop, saying, Take the Holy Ghost, and remember that thou stir up the Grace of GOD which is in thee, by Imposition of Hands ; for GOD hath not given the Spirit of Fear, but of Power and Love,*

" and

" and Soberness. *Then the Arch-Bishop shall deliver him the Bible, saying, Give Heed unto Reading, Exhortation and Doctrine ; Think upon these Things contained in this Book : Be diligent in them, that the Increase coming thereby, may be manifest unto all Men. Take Heed unto thyself, and unto Teaching, and be diligent in doing them ; for by doing this, thou shalt save thyself, and those that hear thee. Be to the Flock of CHRIST a Shepherd, not a Wolf : Feed them, devour them not : Hold up the weak, heal the sick, bring together the broken, bring again the out-cast, seek the lost ; be so merciful, that ye be not too remiss ; so Minister Discipline, that you forget not Mercy ; that when the chief Shepherd shall come, you may receive the imperishable Crown of Glory, through JESUS CHRIST our Lord. Amen.*

" These are the Forms of ordaining a Bishop and a Priest, which are called the SAME. The Weight of thus misrepresenting a publick Ordinal, falls wholly upon Mr. Neal." " The old Puritans complained, that the Priest receiveth in his Ordination no Authority to govern the Flock, but only to preach the Word and Administer the Sacraments.

" Nothing, sure, but the Impossibility of supporting his Scheme, and proving the Parity of Presbyters and Bishops, any other Way, could have put Mr. Neal upon this Method of attempting it. He had indeed undertaken a difficult Task, and must therefore have great Allowances in the Execution of it. The Sense and Practice of the whole Christian Church for fifteen hundred Years, in a Form of Church Government, so early, so universally, so constantly received, were great Obstacles. No Instances of Presbyters executing the distinguishing Offices of a Bishop. No Example of a Man's being a Bishop one Day, and reduced to a mere Presbyter the next, as must have been the Case, had a Bishop, as is sometimes alledged, been no more than a Chair Man, a Moderator, or temporary President

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" President of a Presbytery. No Instances of many Bishops in Places where there were many Priests ; on the contrary, we always find one particular Person mentioned as the Bishop, and sole Bishop of one particular City ; even where there were many Presbyters. This being the Case, and the promiscuous Use of Names, not sufficient to overcome so many Arguments, or shew the Identity of Order and Office between a Bishop and a Priest, any more than an Apostle's calling himself a Deacon + will prove the Apostolate and Deaconship to be one Order ; other Methods were to be try'd, and the very Form of consecrating a Bishop who had before been ordained a Priest, be employed to prove there was in the Opinion of the Compilers of that Form, no such Order as Bishops in the Church, all meer Presbyters, and nothing more ; not only the Order but the very Office the same ! Since Mr. Neal [and Mr. Hobart after him] has thought fit to introduce the Reformers as Patrons of this Notion, of Bishops and Priests being the same, it may not be improper to lay before the Reader Bishop Burnet's Account of the Authors of that Opinion. * In the ancient Church they knew none of these Subtilties which were found out in the latter Ages. 'Twas then thought enough that a Bishop was to be dedicated to his Function by a new Impolition of Hands, and that several Offices could not be performed without Bishops ; such as Ordination, Confirmation, &c. But they did not refine in these Matters, so much as to enquire whether Bishops and Priests differed in Order and Office, or only in degree. But after the School-men fell to examine Matters of Divinity with logical and unintelligible Niceties, and the Canonists began to comment upon the Rules of the ancient Church, they studied to make Bishops and Priests seem very near one another ; so that the Difference was but small. They

+ Epb. iii. 7. Col. i. 23. * Hist. R. V. i. p. 366. did

" did it with different Designs. The *Schoolmen* having set up the grand Mystery of *Transubstantiation*, were to exalt the Priestly Office as much as was possible ; for the turning the Host into GOD, was so great an Action, that they reckoned that there could be no Office higher than that which qualified a Man to so mighty a Performance : Therefore as they changed the Form of Ordination from what it was anciently believed to consist in, to a delivering the sacred Vessels, and held that a Priest had his Orders by that Rite, and not by the *Imposition of Hands* ; so they raised their Order or Office so high as to make it equal with the Order of a Bishop ; but as they designed to extol the Order of Priesthood, so the *Canonists* had as great a Mind to deprecate the *Episcopal* Order. They generally wrote for Preferment ; and the Way to it was to exalt the *Papacy*. Nothing could do that so effectually, as to bring down the Power of Bishops. This only could justify the Exemptions of the *Monks* and *Fryars*, &c. All which were unlawful, if the Bishops had by Divine Right, Jurisdiction in their Dioceses ; therefore it was necessary to lay them as low as could be, and to make them think, that the Power they held, was rather as Delegates of the Apostolick See, than by a Commission from CHRIST or his Apostles ; so that they looked on the declaring *Episcopal* Authority to be of *Divine Right* as a Blow that would be fatal to the Court of Rome ; and therefore they did after this at *Trent* use all possible Endeavours to hinder any such Decision : It having been then the common Stile of that Age to reckon Bishops and Priests as the same Office, it is no Wonder if at this Time the Clergy of this Church, the greatest Part of them being still leaven'd with the old Superstition, and the rest of them not having Time enough to examine lesser Matters, retained still the former Phrases in this particular. On this I have insisted the more, that it may appear how little they have considered Things " who

" who are so far carried with their Zeal against the established Government of this Church, as to make much Use of some Passages of the *Schoolmen* and *Canonists* that deny them to be distinct Offices ; For these are the very Dregs of Popery ; the one raising the Priest higher for the sake of *Transubstantiation* ; the other pulling down the Bishops lower for the sake of the Pope's Supremacy ; and by such Means bringing them almost to an Equality. So partial are some Men to their particular Conceits that they make Use of the most mischievous Topicks, when they can serve their Turn, not considering how much further these Arguments will run, if they ever admit them. Mr. Neal imputes these Sentiments of some in the Reign of King Henry VIII. to the Reformers under King Edward VI, though in the Preface to their Ordinal they expressly declare the contrary."

And now I leave it with the Reader, who are guilty of the Falshood, we who say that one and one make two, or Mr. Neal, Mr. Hobart, and his Friend in Boston, who affirm that two distinct Offices are one and the same ? It is a stubborn Matter of Fact, which will not bend to Men's Humours. Every one may see that as these Forms are two now, so they were in King Edward's Time. Seeing then after a Man is ordained Priest, he must be ordained anew, and by a distinct Form, in order to receive the Power of Ordination, it is certain that those mere Priests who came into New England and set up the Business of ordaining here, acted without any Authority received by their Ordination : Consequently the present Ministry which sprang from them, have no Authority by Succession.

Let us now consider Mr. Hobart's other Argument, which is taken from there being but one Commission in the holy Scripture. He says, P. 99. *If there be but one Order, and Presbyters have Authority from CHRIST,* (as I allow,) which they cannot have, unless CHRIST's Commission belongs to them, and if it belongs to them at all, they

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they must have all the Authority contained in it. *What GOD has joined, Men cannot separate.* P. 100. This Argument contains the Strength of their whole Cause, and is to them like *Samson's Locks*, I shall therefore carefully re-examine it, although I had answered it before.

1. It is not true, that if a Man has Part of the Gospel Ministry he must have all. A Deacon in the Church has a Part of the Gospel-Ministry, but not the whole, the Expressions in ordaining a Deacon, are sufficiently descriptive of the Gospel Ministry, yet the whole Power that CHRIST has annexed to the Gospel Ministry no more belongs to a Deacon, than to a Lay-man. A Deacon is expressly empowered to preach, to baptize, and to assist in the Administration of the Lord's Supper. Now if Mr. Hobart's Argument be good, a Deacon has the whole Apostolick Commission, and as much Authority to ordain as any Bishop in England.

To this he makes no Reply.

Again, the twelve Apostles before CHRIST's Resurrection, had a Part, but not the whole of the Ministry : They had Power to preach, baptize and administer the Lord's Supper, yet CHRIST kept the Power of Ordination in his own Hands, and never committed it to them till just before his final Ascension ; when he said, as my Father sent me, so send I you. Judas had received Part of the Ministry, but never the whole of it. Acts i. 17. *For he was numbered with us, and had obtained part of this Ministry.* It will not do, to say this was not the Gospel Ministry, for here St. Peter says expressly, it was PART of that very Ministry which they had after CHRIST's Ascension ; yet Judas never had the Power of Ordination. I grant, Men cannot lawfully separate what GOD has joined. But then GOD never has so joined the whole of the Gospel Ministry, as that a Man can't have a Part without the whole. Where, when, did GOD say, " He that has a Part shall have all." Prov. xxx. 6. *Add thou not unto his Words, lest be reprove thee, and thou be found a Liar.* A Man may be empower'd to preach, or

or to baptize, and yet have no more of the Apostolick Commission as the Deacons had : We read *Acts* x. 48. When by St. *Peter's* Preaching, a great Number were converted, *he commanded them to be baptized in the Name of the LORD.* Now it is most probable, that the Persons whom he commanded to baptize these new Converts, were the Lay-Brethren who had accompanied him from *Joppa.* v. 23. By this Command they were *authorized* to baptize these Persons, and yet they had no Authority to preach, much less to ordain, nay, after this Service was over, they were as absolute Lay-men as any at all. So when three thousand were converted and baptized in one Day, it is most likely that more Hands were employed in it, than the Apostles, St. *Paul* baptized but *few* of those whom he converted. He was not sent to baptize, but to preach. So that it is most probable that his Converts were chiefly baptized by Persons impower'd by his Command to do it.

But whether this was really the Case, or not, it can't be denied but that they might take this Method ; and then it is certain they could give *Part*, without giving the whole of their Authority. Nay Dissenters do certainly undertake to give a *Part* of the Ministry without giving the *whole* of it. It is a universal Custom among them to examine *Candidates*, and when they approve of them, they send them to preach the Gospel, in *Testimony* of which they give them a written Instrument signed by their Ministers. Now this *Right, Liberty* or *Power* to preach the Gospel is a *Part* of the Gospel Ministry or Apostolick Commission. And though in this Case they do not commonly use the Rite or Ceremony of *Imposition of Hands*, yet this does not hinder, but that they have as good Authority to preach, as if their Hands had been laid on them. And Mr. *Hobart* is clear in it, that *Imposition of Hands* is not necessary to convey the Ministerial Authority, but if they who appoint a Man to the Ministry, do but signify this their Appointment any other way it is sufficient. *No body*, (says he,) *I suppose,* looks upon

upon *Ministerial Authority* as such a physical Quality, as is communicable only by Contact, first *Ad. P.* 114. So that as often as the Presbyterian Ministers approve and send a Man only to preach, they do really undertake to give a *Part* of the Ministry without the *whole.* And by a *Certificate* signed by their Hands, they empower him, as effectually as if their Hands had been laid on his Head. Suppose then, that a Number of these *licensed* Preachers should take upon them to ordain others, would you not call them Sons of *Korah* and Usurpers ? Yet they could defend themselves with the same Argument that *New-England* Ministers use. They could say, " we were appointed to preach the Gospel, which " is a *Part* of the Apostolick Commission or Gospel- " Ministry, and we can't have *Part* without having " the *whole.* There is but one Commission, and it can't " be divided, he that has any *Part* of it, must have *all.* " If there is but one *Order*, we are of that *Order*, and " so must be equal to those who appointed us to " preach."

Will you now tell these Preachers, that they want *Imposition of Hands* ? they can tell you as Mr. *Hobart* does, " that is only a Point of *Order*, but is not *essen-* " *tial* to the ministerial Character, and all allow *physi-* " *cal Contact* is not necessary." Will you tell these *mere* Preachers, that they who appointed them to Preach, never intended to give them Power to ordain ? The same we say to you with Regard to those *Priests* who first set up *Presbyterian* Ordination in this Country, the Bishops who ordained them, never intended to qualify them to ordain others, and they themselves vowed they would never do any such Thing ; which rendered them less qualified to ordain than absolute Lay-Men. Let us now proceed one step further, suppose your Ministers after having examined and approved of a *Candidate* to go and preach the Gospel, should not only pray for a Blessing upon this his Undertaking, as I hope they do, but should also use the Rite of *Imposition of Hands.* I ask now, whether this does not make him

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a Minister of the Gospel, as far as Preaching goes ? Certainly it does. Again, I desire to know why you may not, in sending forth a Man to Preach, use the Rite of laying on of Hands, as well as that of signing a *Certificate* to the same Purpose ? The only Difference is, the one is scriptural, and the other is not. If then such a Thing can be done, then the Gospel Ministry may be divided, and a Man may have a *Part*, and not the *whole.* And if it can be done as the Dissenters constant Practice shews that they think it can ; then it is really done in the Church of *England*, and Priests have a *Part* of the Gospel Ministry, and not the Power of Ordination. And that set of *Priests* who came into *New-England*, and ordained the *Presbyterian* and *Independent* Bishops, had no better Warrant for this, than the *probationary* Preachers among the Dissenters have to ordain others to the whole Gospel Ministry.

In the *New-England* Churches there are as really three distinct Orders ; as in the Church of *England*, in some Churches there are Deacons ordained to assist in the administering the holy Sacrament, to pray in the Congregation, especially in the Minister's Absence, &c. There is a second Order sent forth merely to preach and pray, these of the second Order are as fully authorized to that Part of the Gospel Ministry, as they can be by those who send them : for *physical Contact* is not essential, says Mr. *Hobart.* The highest Order is their Bishops who claim the *sole* Power of Ordination, and so exclude both the Inferior Orders from any share in this Office. So that for my Part, I have no difficulty to join with them upon the Score of three Orders, all I fear is that none of their Orders have any Mission from *CHRIST.*

Appointing a Man to preach the Gospel is really ordaining him, whether it be done by a written Instrument, as the Dissenters do, or by *Imposition of Hands*, as our Bishops do, it alters not the Case. If a Bishop should upon examining a Man, approve of him to go and preach the Gospel, and give him a *Testimonial* of this

this his appointing him to that Work, signed by his own Hand, as the Dissenters do, this Man would no longer be a mere Lay-man, but as really a Minister of GOD's Word, as the Bishop himself, and yet be no Minister of the Sacraments, nor of Ordination. In a Word, the Argument can not be evaded, turn it over and over, view it on which side you please, it proves that the Gospel-Ministry can be, and is divided, Men can, and do receive a Part without the whole. And therefore the great Argument to defend the Lawfulness of the New-England Ministry is certainly a Mistake. *Stubborn Matters of Fact*, confute it.

2. Another Mistake in his Argument is, that every Minister to the End of the World must have that very individual Commission which CHRIST gave to the Apostles, *Matth. xxviii. 20.* Whereas really what he calls the Commission is nothing more than the Account or History of their last Ordination: And is the Commission of no Man now living. Every Minister's Commission is given at his Ordination, and the Words and significant Signs then used, shew what his Commission is. And yet,

3. It does not follow, as he imagines, that we are no Ministers of CHRIST; because our Commission is not to be found in the Bible. For that Man who is ordained or sent to perform any Part of the Gospel Ministry by such as have CHRIST's Authority to send him, is so far CHRIST's Minister, and has his Authority.

4. The Office of a Priest in the Church of England, according to Mr. Hobart is no Office of CHRIST's Appointment: As it is described in the Book of Ordination, it is inferior to that of a Bishop. And Mr. Hobart says, P. 52. that the Priests are but the Bishops Substitutes or Curates instead of being CHRIST's Ministers. And therefore his supposing that CHRIST has in the holy Scripture annexed the Power of Ordination to this Office, is certainly vain and groundless, and therefore those Priests who came into this Country, and ordained the New-England Ministers clearly and certainly, had
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no Authority to do it by Vertue of their *Episcopal* Ordination; but the *Leathern Mitten* Ordinations were quite as Regular, and much more honest.

Nay, Mr. Hobart insists upon it, that they by Vertue of their *Episcopal* Ordination had not Authority so much as to Preach, how much less to ordain Bishops? It is certain, if neither CHRIST nor his Apostles instituted more than one Order of Gospel-Ministers, then the Order of Priests is only of Ecclesiastical Institution; and CHRIST has not annexed the Power of Ordination to this merely human Appointment. So that according to Mr. Hobart's Principles, it is demonstrable that the New-England Bishops have no Authority from CHRIST by Succession.

What he says about a Constable's being ignorant of the extent of his Power, when first put into his Office, is nothing to the Purpose: because the Law discovers that. But the Gospel as it makes no Mention of the Institution of this Order of Priests, so it is perfectly silent about any Power of Ordination annexed to it.

The Case of an *Antipedobaptists* covenanting not to baptize Infants, is not a Parallel, because he is supposed to have Power to baptize, and he who can baptize, may lawfully baptize any who are the proper Subjects of Baptism. But the Priest in the Church of England, receives not Power to ordain any at all; as I before demonstrated, and the old Puritans complained. Mr. Hobart tells us how compassionately concern'd he is for some good People, who ask him what they shall do, when we who should be Guides differ so widely? Now I would advise such serious Persons to put on the same Temper of Mind, as if they were under Oath to serve on the Jury to decide a Controversy about an Estate. The Case you are to try, is this, whether those Priests of the Church of England, who came into this Country, and set up the New-England Succession, had Authority to ordain? Mr. Hobart says they had: We think they had not. We plead, that if a Man receiving Priest's Orders, can be supposed to receive Authority

authority to ordain Bishops, he must be supposed to receive this Authority, not only without any Word, or Sign which does express it, not only without any such Institution in the Church, or in the Bishop ordaining, or lastly in himself, but even against the Will and Intention of the Church, against the Will and Intention of the Ordainer, nay against his own Resolution, declared in a solemn Vow at the Time of his Ordination. And you know no Title to Land or Estate is ever so convey'd. This Mr. Hobart does not deny; but acknowledges it looks like Demonstration, and he himself says a great deal more to prove that it is utterly impossible that they should have received Power to ordain by Vertue of their Episcopal Ordination: for says he, that Ordination don't give them so much as Power to preach, and they were only the Bishops Substitutes and Curates, and if so, it is impossible that they should be Bishops themselves, and have Power to ordain.

But now he pleads, that though these Priests were so ignorant of the Extent of that Office at the Time of their being ordained to it, that they tied their own Hands by Vows not to act as Bishops, yet seeing CHRIST in the Gospel has annexed the Power of Ordination to it, they had therefore good right to use those Powers which at first they did not understand to belong to their Office.

And though at first they did not know that they had the Power of Ordination, yet if CHRIST has annexed the Power of Ordination to their Office, they had good Right to use it, their former Ignorance and Vows notwithstanding. Upon this Plea his whole Cause depends.

To which I answer, the Office or Commission, into which these Priests had been introduced is not recorded in the Scripture. † Therefore no Powers are there annexed to

† This Paragraph is not so to be understood as tho' the Commission of Priests is not comprehended in the Apostolick Commission, for that it virtually is, and consequently is in the New-Testament, being a part of the Power therein given to the Apostles: And it manifestly appears,

to it. It is true, that he who would know the Extent of any civil Officer's Power must not judge of it by the Mistakes of the Officer at the Time of his being put into that Office, but by what Power the Law has annex to his Office. So he who would know whether the Power of Ordination belongs to that Office, called the Office of a *Priest*, he must judge of it by the Commission itself, but this Commission is no where to be found in the Scripture. The *Presbyterians* all say, no such Office is to be found in the New Testament, and we grant that our Commission is not there, and therefore certainly no Power of Ordination is annex to it in Scripture. But he who would know what Powers we have, must consult the Book of Ordination, where our Commission is to be seen, and there he will find no Power of Ordination is annex to our Office: but the contrary fully declared.

If now Mr. *Hobart* should say, (for I know not what else he can say,) if the Case be so, that our Commission is not to be found in the Gospel, then we are not CHRIST's Ministers. I answer, this does not follow, for as I said before, he who is ordained to any Part of the Gospel Ministry by such as have Power from CHRIST, is CHRIST's Minister. It is a groundless Imagination, that none are CHRIST's Ministers, unless their Commission is recorded in the Gospel. They who have Authority to act in

appears, that they had a Right (and so their Successors in the whole of their Commission) to convey Part of their Power to a subordinate Officer, such as is now called a *Priest*. For it is evident, that under the infallible Guidance of the Spirit of GOD they did ordain to that subordinate Office to administer the Word and Sacraments without the Power of Ordination. For it appears in the New-Testament, that in several Churches there were such inferior Officers, over which the Apostles notwithstanding, thought it necessary to appoint one to preside in the whole Commission granted to them, who besides the Power of administering the Word and Sacraments, had the Power of presiding in Government, and granting either *plenary* or *partial* Commissions to others. And that such subordinate Officers did obtain throughout the Christian Church, agreeable to holy Scripture, is an evident Fact from all ancient Writers attesting it with one Consent; and never has or can be disproved by any of our Adversaries.

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CHRIST's Name, are as really his Ambassadors, as if their Ordination had been recorded in the Gospel.

Let me suppose, that we who have had *Episcopal* Ordination, should be convinced by Mr. *Hobart's* Reasoning, that our Subordination and Subjection to our Bishops, is that servile *calling Men Master*, which our Lord has forbidden, and should take it into our Heads to ordain others, and declare such to be as good Bishops and have as much Authority as any in *England*, and at the same Time should not fall in with Mr. *Hobart's* Party, but join with the New-Lights (whom he *sneeringly* calls our *Brethren*) I would fain know, whether it is not very likely, that he would condemn us as guilty of the greatest Wickedness, calls us all Sons of *Korah*, and perjured *Usurpers*? Be sure every indifferent Judge, must condemn it with abhorrence. And I'm sure I should enter upon such a Course with as much Horror in my Conscience as I should engage in a Course of Adultery. Yet this was exactly the Case of the first Sett of Ministers who began the *New-England* Succession, they had exactly the same Ordination as we; without one Word's Variation, they had made the same Vows of Subjection to their Superiors, they never had received a Power to ordain either explicitly or implicitly by Words or Signs; yet they presumed to ordain Bishops, and give an Authority which they themselves had never received. Such a shocking Presumption this was, that all Church History for fifteen hundred Years don't afford any Instance like it. In saying this, I would not insinuate, that these *Priests* though guilty of Usurpation, were all wicked Men and lost; I will not say of them as Mr. *Hobart* does of the *New-Light* Ministers, that CHRIST will condemn them. I esteem the Memory of some of them for their religious Zeal. But at the same Time I detest that Usurpation, and believe that in me it would be the Sin of *Korah*, and we should not imitate even good Men in any bad Action.

Mr. *Hobart* very much misrepresents the Case, when he

he so often pretends that we join with the Church of *England* merely to get rid of *disputed* Ordination, but don't mend the Matter by coming into the Church. No, no, this is not the Case, we chuse Ordination by the Bishops, because no Reason can be offered, why we should doubt of its Validity. And we dare not venture upon your Ordination, because we think we can demonstrate that it is the Fruit of Usurpation. We don't say to you, as you do to us, who knows but that some Time or other, there has been some secret Flaws in your Line of Succession, which are now known only to GOD? No, but we point out to you the Time, and shew you how you set up without any Mission from CHRIST, either mediate or immediate. We freely acknowledge from that Time, your Succession is interrupted, though you have no *Registers* to shew; and some Lay-Ordinations have not spoiled your Succession, but it is just as good now as when you began. And in chusing *Episcopal* Ordination we venture nothing; for if your's be as good as can be, it cannot be better than the Bishops, from whom you say, you had it. If we are prejudiced and biased in this Affair, it must be a very strange Piece of Self-denial that blinds us; For it is natural to all Men, to love Power and Greatness; and can any Man think, that we had not rather be as *high* in Power and Authority as any Bishop in *England*, as your Principle would make us, than to be only the Bishop's *Curate* and *Substitute*? Who had not rather think that he has Power to ordain, and act independently, than to be in Subordination, provided the Evidence were equal on both Sides? But the Evidence against our being really Bishops, (as you would make us) is so clear and full, that we think nothing but the Pride of *Korah*, can hinder our seeing it. And if we are not Bishops, it is certain these Ministers are nothing, that is, they have no Authority by Succession, for we have the same Authority as they had, who first ordained the *New-England* Ministers. If they were real Bishops, so are we; if we have not the Power of Ordination, it is certain

certain they had it not. And if they had it not, their Successors have none. In a Word, Mr. *Hobart* and Brethren can't prove themselves *lawful Ministers*, without proving us to be *Bishops* at the same Time. And who can think we should not be glad to see that Point well proved?

As I know that I am liable to Mistakes, so I endeavour always to keep my Ears open, and be disposed to receive Truth from any Person, and I should not have been ashamed or unwilling to have changed my Opinion once more, could I have seen Reason for it. Upon several Accounts I should have been very glad, to be convinced, that I may go safe to Heaven in the Dissenting Way. I grant, that what he says, is true, that if we would all become Dissenters it would save a great deal of Money: Besides, it would save Candidates for the Ministry the Charge and Danger of a Voyage, in which several have lost their Lives already, it would preserve us from much Obloquy and Reproach cast upon us by Reason of our Conformity to the Church of England: were it not for which, we might have as much Respect and Honour as others: whereas now our Names are cast out as evil, and we have the Tryal of cruel Mockings, and are treated as the Off-scouring of all Things, and have almost all manner of Evil said of us falsely for Conscience Sake: so that a Man that values his Reputation, had need have in some Degree the Spirit of a Martyr, or at least of a Confessor, in order to become a Churchman.

But then on the other Hand, I am obliged to consider, that if I turn Dissenter, besides other Evils, I must assume the Office of a Bishop and ordain, which in me would be a taking GOD's Name in vain, and a lying in CHRIST's Name, saying that he has sent me to ordain, when I know he has not. And I must countenance and own those who do so: While those Words sound awfully in my Ears, Numb. xvi. 40. *That he be not as Korah and his Company.* If I had lived among the Successors of *Jonatban*, *Micah's Priest*, I'm sure it would

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have been my Duty to have separated from them, although they had as signal Blessings, and as long Possession to shew for their Usurpation, as the *New-England Ministers* have. I often reflect on the Case of *Saul*, King of *Israel*, who for his transgressing the divine Order, pleaded his pious Intentions and the Necessity he was under, 1 Sam. xiii. 9. 12. *Therefore said I, the Philistines will come down now upon me from Gilgal, and I have not made Supplication unto the LORD; I forced myself therefore, and offered a burnt offering.* If ever the Plea of Necessity, and Zeal for Worshipping GOD, could excuse the transgressing GOD's Method and Order, certainly *Saul* must have been justified in what he had done. For he forced himself to it out of an earnest Desire to recommend himself to GOD's Protection in so eminent a Danger. He would have been glad with all his Soul to have complied punctually with GOD's Rule.

Now hear *Samuel's* Answer to this Plea of Necessity. ver. 13. *And Samuel said unto Saul, thou hast done foolishly: thou hast not kept the Commandment of the LORD thy GOD, which he commanded thee, now thy Kingdom shall not continue.* And again upon the like Occasion, he says to him, 1 Sam. xi. 22. *Hath the LORD as great Delight in burnt Offerings and Sacrifices, as in obeying the Voice of the LORD? Behold to obey, is better than Sacrifice; and to hearken, than the Fat of Rams.* For Rebellion is as the Sin of Witchcraft, and Stubbornness is as Iniquity and Idolatry. Now Sacrifices and burnt Offerings were then positive Institutions, as Ordination and the Sacraments are now, from hence I certainly conclude, it is safer to wait GOD's Time for them, than to receive them from uncommissioned Hands. And where GOD gives not an Opportunity to receive them according to his appointed Order, he will not be displeased with us for not receiving them.

When I consider how heinous a Crime it is to counterfit a Man's Hand, and much more the Hand and Seal of a Prince, I am afraid to pretend that I have a Commission

Commission to send Ambassadors to act, sign, and seal in CHRIST's Name, when I know I have none; or even to join with those who do so. Here is one Difficulty, which if Mr. *Hobart*, had helped me to overcome, I should have returned him many Thanks; and have been encouraged to have proposed some more. But since he either will not, or can not help me to get rid of the Apprehension of this amazing Guilt which stares me full in the Face, when ever I think of joining with the Dissenters, I hope he will not be so unkind to my Soul, as to continue to urge me to that Course which will expose me to the Danger of eternal Damnation. For though I may be mistaken, and the Thing in itself be harmless enough, yet so long as I believe it to be a Crime of a very heinous Nature, the doing it must expose me to the Lashes of a guilty Conscience, and the Anger of GOD. For *he that doubteth is damned, and whatsoever is not of Faith is Sin.* Whatever a Man believes to be a Sin, though in itself innocent, yet in him it is a wilful Sin if he doth it. I know without his Teaching, that there are some Things in the Church of *England*, that might be altered for the better, and I hope will be so, but seeing as it now is, it is the best I can join with. I therefore hope to live and die in it, and leave it to the Reader whether this is not the safest Course I can take? But if after all the serious Reader should think thus, there is a great deal of Piety among the *New-England Ministers*, and therefore though their Call or Ordination is not regular, yet it may be safe to continue with them. I would ask one Question, suppose, that the good People who first settled this Country, instead of erecting a new Ministry, had only changed the Elements of the Lord's Supper; and instead of Bread and Wine, had used Flesh and Cyder, if that had been the Case, might there not have been as much Piety among them as there is now? And yet would it not have been our Duty to have joined with a more regular Church? And if the altering of *CHRIST's* Supper would have made Separation a Duty, why not the altering his Ministry?

I

I have now finish't the most valuable Part of the Controversy ; what remains is little else, but a Collection of Calumnies, some of the most remarkable, I shall briefly examine. Mr. *Hobart* asserts, that there is no Discipline in the Church of *England*, unless a Shadow is a Substance, and in this Country we have less than none, if less can be ; this I called *unruly Talking*. Upon which he makes a Remark in these Words, P. 104. Mr. *Beach* represents those who complain of Defects in the Discipline of the Church as her Adversaries, and would have you conceive of them as a Pack of unruly Talkers. And yet at the same Time, I never pretended that there were no Defects in the Discipline of the Church, nor ever knew any Churchman that did pretend it. All that I did, was to give you Bishop *Beveridge's* Account of it, that you might judge whether it were so vile as some Men pretend. I did not look upon myself at all concerned to justify or condemn the spiritual Courts, as we in this Country shall never be concerned with them, unless we chuse them. And yet to vindicate the Government at Home, and to wipe off a horrid Calumny from the Laws of our Mother Country, I will venture to say again, it is *unruly Talking* to say, that by the Law a Clergyman is bound to admit to the Lord's Supper, Drunkards, Whoremongers, Adulterers, Deists and Atheists, provided they have or may have a Commission ; and if the Minister refuses, he must be fined five hundred Pounds Sterling. So that in this Case there is no Medium between Starving and Damning. This I call *unruly Talking*, and I hope I can make it appear such to every candid Reader.

1. The *Test Act* here complain'd of, is the Law of the Nation, not of the Church, and it requires that they who have Commissions should be Communicants in the Church. Now let it be Mr. *Hildrop*, or who it will, who says this Law leaves a Clergyman no Medium between Starving or Damning, he arraigns the Laws of the Nation, and charges the whole Legislature with the horrid Sin of Persecution in the highest Degree. For

neither

neither *Heatben*, nor *Papal Rome* in the hottest Persecution, ever did worse than to leave Christians no Medium between Dying or Damning.

2. If any Clergy-man should ever suffer any Penalty, much more that of five hundred Pounds Sterling, for refusing to give the Sacrament to a notorious scandalous Person, how great a Man soever he might be, this Clergy-man's Suffering, cannot be owing to the Law, but to the Injustice of the Judge or Jury. For such a Minister, so repelling has the Law clearly on his Side. For the Rubrick is the Law, which runs thus, So many as intend to be Partakers of the holy Communion, shall signify their Names to the Curate, at least some Time the Day before. And if any of those be an open and notorious evil Liver, or have done any wrong to his Neighbours by Word or Deed, so that the Congregation be thereby offended ; the Curate having Knowledge thereof, shall call him, and advertise him, that in any wise he presume not to come to the LORD's Table, until he hath openly declared himself to have truly repented and amended his former naughty Life ; and he is not to suffer them to be Partakers of the LORD's Table, till this is done. Now this I say is the Law, and by it every Minister is obliged to repell all notorious evil Livers, and not to suffer them to come to the LORD's Table. And there is no Law that disannuls it. And though it may happen once in an Age, that a Minister may be undone by doing his Duty according to Law ; yet it is false, to say that the Law undoes him, it is the Wickedness of the Judge, or Jury, or the Malice of some great Man that starves and undoes him. And may not a Dissenting Minister happen to be undone so too ?

As to our Discipline in this Country, which he says is none at all, I observed, our Clergy may be suspended by the Commissary, silenced by the Bishop, and finally imprisoned if need be. To this he makes no Reply.

And as to the Laity, we keep from the Communion all that we judge unworthy. But he says we have no

Right

Right to do this, but should be punished for our Pre-
sumption, if we were not too far from *England*.

But I would observe, that as the Rubrick is the Law of the Church, and the Design of it is, that no scandalous Person should be suffered to partake of the LORD's Supper, so when the Cause can't be laid before the Ordinary, not only not within fourteen Days, but also not within fourteen Years, yet still it gives us Right, and obliges us to keep the Offender from the LORD's Supper till he repent.

And to say that we must repell none from the Sacrament, because we can't give an Account of it to the Ordinary, within fourteen Days, is to defeat the End of the Law, and contradict the Design of it, it is such a perverse Interpretation, as would be admitted by no equal Judges.

And our Superiors at Home, are so far from resenting our Conduct in this Affair, as he pretends, that they would be highly and justly displeased with us, if we did not keep all notorious Offenders from the Communion.

He taxes me with Falshood and Profaneness, in speaking so slightly of their Discipline in the Case of Mr. *Robbins* of *Bransford*, and some good People of *Guilford*, whom they laid under Censure ; and as I was informed, excommunicated.

He says, Mr. *Robbins* was restored ; which I never denied. What I said was this, that in *Defiance* of their Censure and silencing, he continued his Administrations as much as ever ; and so in all likelihood would have done to this Day, if they had never took off the Censure. Their Censure signified nothing.

As to the good People at *Guilford*, their Case (if I mistake not) was this, upon chusing a Minister, a considerable Part of the Congregation, declared their Dissatisfaction in the Person chosen, and so refused to own him as their Minister. After some Time they were laid under Censure. But notwithstanding this Censure, which I suppose remains upon them to this Day, they became and continue as regular a Church as any in the Government.

Goverment. In mentioning this Case, I called them *zealous Souls*, which I did from a personal Acquaintance I had had with some of them, who appeared to me to be very honest, and as zealous as any Set of Men at all, and told me with Tears in their Eyes, that they would not have exposed themselves to so much Trouble and Difficulty, had it not been for Conscience sake. And I must confess that it appeared to me amazing, (though I was then a Dissenter) that so many serious, grave and religious People, for a small and common Error, should be all without Mercy given up to *Satan*. This Expression it seems has raised his Anger to a very high Pitch. He calls it *Burlesquing* the holy Scripture, and Infidel like, and I know not what. But I hope the bare stating the Case will justify me. To shew what mischievous Wretches the Ministers of the Church of England are in this Country, he frequently repeats that Calumny that we receive to our Communion, such scandalous Persons as they have laid under Censure, and would have it believed that this is our common Practice. P. 112. Now if he had known any one Instance of this Nature, I'm persuaded that he who deals so much in Scandal would have published it. For my Part I know of no such Thing. And notwithstanding his swaggering so much of their Discipline that in the several Towns where I am concerned, and among many hundreds of People, I know of but one Person under their Censure, and given to *Satan*. And this Man has ever had a good Character, and for many Years has been a Messenger of one of their Churches, and a Member of their Ecclesiastical Councils, but he happened to fall into that abominable Sin of saying that his Minister preached *false Doctrine*. Now the false Doctrine was no worse than this, that the *Sins of a Child of GOD, were better Evidences of his good Estate than external Duties, &c.* And his disliking and condemning such Doctrine in his Minister, was all the Scandal that I could ever hear that he was charged with, and I have seen the Charge drawn up against him; and yet to *Satan*

Satan he was given. Now if this Man had desired Admission to our Communion, as he never did; yet to prevent Obloquy I should not have received him, until I had consulted with my Superiors, and taken their Directions. Whoever reads Mr. *Hobart* and finds the Practice of receiving those whom they Censure so often, and so awfully charged upon us, must needs conclude, that they drive on a mighty Trade of censuring and excommunicating their People for Immoralities, and we as constantly receive to our Communion those whom they resigned to *Satan*. And yet every Body in these Parts knows that there is not one Word of Truth in it. What can be more unjust than such Slanders, unless it be what follows? P. 112. He says thus, *That the Practice of Religion declines, and that Irreligion and Profaneness grow upon us in all Places where the Church prevails, you all know in your own Consciences that it is true; and Mr. Beach himself has not the Hardiness to deny it.* If I have not *Hardiness*, I'm sure he has a very large Stock of it. I have known some Men who in a violent Passion, have *Hardiness* enough to say any Thing that is Spightful and Ill-natured, although there is no Truth in it. To be sure, what he says I had not the *Hardiness* to deny, I really did deny at the same Time. The Generality of *waspish* People after a short Fit of Anger, grow calm; but the longer Mr. *Hobart* writes, the more fierce and out-ragious he grows. He says, P. 112. *All my Argument seems as if it were designed to prove that the worst Religion commonly does produce the best Men.* To which I reply, when a Man is transported with Passion, Arguments and Things seem quite different from what they really are. And if Mr. *Hobart* will put off *Wrath* and grow cool, my Argument will appear in a very different Light. And certainly he does not well to be so very angry, because he found himself unable to answer it. My Argument as he calls it, is this, we cannot know whether the peculiar Tenets of any Sect of Christians are true or false, merely by the good or bad Lives of the Professors of that Sect. E. G.

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You cannot certainly determine, whether the peculiar Tenets of the *Baptists, Congregationalists, Presbyterians* or *Church Men* are true, by observing their Lives, because they all agree in holding the omnipotent Motives to a holy Life, contained in the Gospel. And because some Men who have unhappily fallen into such Heresies as *Arianism* and *Socinianism* have lived excellent Lives, it is therefore very dangerous to make this our Rule to judge by. Now I don't find, that Mr. *Hobart* is able to confute this, but instead of that, falls to his wonted Practice of Railing, and says, I seem to design to prove that the worst Religion commonly makes the best Men. Whereas I was not speaking of different Religions, but only of different Opinions in the same excellent Religion. And though it may again provoke his Anger, I will venture to add, although he Boasts much of their Discipline, as though it were the main Pillar of Religion, yet the *Quaker* Discipline does vastly excell the *Presbyterian* in Strictness; and they censure ten at least, to the *Presbyterians* one; and yet I suppose he won't think that a good Reason to turn *Quaker*.

In saying these Things, I do not take it for granted, as he says, that the Practice of Religion decays, as the Church grows.

I am persuaded, that solid Christian Virtue, as well as Knowledge increases as the Church gains Ground in the Country; and Thousands of People are really bettered by it in their moral Character. If he knows none that are so, I think I do. I should be ashamed of this kind of Disputing, if he had not compelled me to it. In a Word, there is nothing in the Church of England, that can hinder us from being as eminent in true Piety, as we can possibly be in any Church on Earth. And therefore whether it be true, or false, that there are many loose People who pretend to be Churchmen, yet it is nothing to the Purpose: For other Men's neglecting or abusing the best Means of Piety, need be no Hindrance to my making a good Improvement of them.

I

I come now to examine what he has said of the Conduct of the *Venerable Society*. Which he begins with an Introduction in these Words, P. 113. *I suppose nothing in my former Address is more resented by my Antagonists, than what I said on this Head; and they have their Reasons for it; for it must be owned, that Interest is a very tender Point with most Men. --- Their Interest and a very considerable one, evidently lay at Stake. ---* Now what such ill-natured and unmanly Flouts can prove, I do not understand; unless it be the Author's Uncharitableness and Censoriousness, he must needs judge our Hearts by his own, otherwise he could not conclude that Interest is dearer to us than the Truth of CHRIST. Besides, this malicious Aspersions is perfectly groundless; for Mr. *Caner* whom he in particular charges with it, has no Interest at all at Stake, nor any Concern with the Society, and Dr. *Johnson* and I could at any Time advance our Interest by leaving *New-England*; so that if we were ever so wicked Men, this Reproach is certainly groundless. And to slander the Devil, is unmanly. Jude 9. *Michael the Archangel when contending with the Devil, durst not bring against him a railing Accusation, but these speak evil of those Things which they know not.* However, in Gratitude towards that venerable and charitable Corporation, I shall say a few obvious Things in answer to his virulent Aspersions. What he chiefly insists upon is, that the Society ought not to send Missionaries to such Places where there are Protestant Ministers of any Denomination, at least not till the Heathen are all converted, and all such Places as have no sort of Protestant Ministers are supplied. This is the grand Point which he contends for, and pretends he does it out of a Principle of Charity to the Souls which are perishing in Darkness. I think this is the Sum of his Discourse in both Addresses. This I confess has a plausible Appearance; but I think a very pernicious Tendency. For,

1. There are now so many Colleges and *Shepherd's Tents*, and so many Teachers of various Opinions, all called

called *Protestant Ministers*, that there is scarce a Place on the Continent settled by his Majesty's Subjects, where there is not a Protestant Minister of one Kind or another settled amongst them. So that if the Society must not send Missionaries where there are Protestant Ministers, they must very soon send none to this Continent; For wherever the Society erects a Mission, there the Dissenters soon open a Meeting.

I will not say, there is no Place, where it is otherwise; but this is true of all Places that I know; and if it be otherwise in a few Places now, I am persuaded it will not be so long. If therefore Mr. *Hobart's* Reasoning takes Place, the Society must withdraw all their Missions from this Continent, and leave many Thousands of Church People to turn Sectaries, any Thing or Nothing: which will certainly be the Consequence. Which whether it can consist with their Charity I leave.

I readily agree with him, that it is not the Design of the Charter that the Society should send Missionaries to convert *Presbyterians* to the Church: and I am farther of Opinion, that it is a base Reflection in him to say they do so. For they never send a Missionary where there is a Protestant Minister of any Denomination, unless there be likewise a Number of Church People who earnestly desire a Minister, and yet can't afford a sufficient Maintenance. They never send Missionaries to convert Protestants to the Church of *England*; but to minister to Church People; and if Dissenters by that Means are added to the Church, they are not ashamed to own, they do not think by this any Evil is done. This is the Truth and all the Truth. And therefore it is a scurvy Reflection, when he says that the Society and their Missionaries do just as the Bishop of *St. David's* says, the *Romish Society de Propaganda Fide* do; only changing the Word *Pope* for *Bishops*. P. 132.

I grant, there was a Time, when, as Dr. *Bray* says, there was little or no Occasion of sending Missionaries to the *Massachusetts* or *Connecticut*, because there was then few or no Church People who wanted a Minister, yet

yet now the Case is very much altered, and as there are some Thousands, so they are like to increase, notwithstanding all Opposition. I think he is mistaken in supposing that the Church would have come to nothing before this Time, if the Society had not upheld it; for though we acknowledge their Charity with the sincerest Gratitude; yet I believe, unless we had met with as severe a Persecution, as the Protestants do in *France*, it would have subsided and grown. For the People in this Country are naturally inquisitive, and the Dissenting Religion always changing and fluctuating, and the Writings of the Church coming in to the Country and exceeding all others, the most ingenious People would from Time to Time become in Heart Churchmen, though they had not an Opportunity to join with the Church. This was the Case of several before ever the Society opened a Mission in *Connecticut*.

In answer to what I had said of the Society's being ready to improve all Opportunities to convert the Heathen, he says, P. 142. he will mention one particular Instance of the Society's neglecting a fair Opportunity of christianizing the Heathen, which is the Scheme of the late Reverend Mr. *Serjeant* for erecting a Boarding School, for the Education of Indian Children, &c.

Now as to this, I will venture to say, that had Mr. *Serjeant* applied to the Society, and offered to be their Missionary to these very Indians, they would certainly have received him joyfully, and have supported him in that Mission Liberally. But as there never was any such Motion made to them; so I can't see with what Justice they can for this be charged with neglecting the Heathen. Is it a Crime in the Society, that by Orthodox Clergy, they don't think is meant all sorts of Dissenting Ministers or Teachers, and consequently don't incline to maintain them? Indeed he undertakes to prove that by Orthodox Clergy, in their Charter, is meant all kind of Ministers except *Romish* Priests. P. 143. All Calvinist Ministers at least. But every one who understands English, knows that the Words *Clergy* and

and Orthodox Clergy in England, no more means Dissenting Ministers of the Presbyterian, Independent, or Baptist Persuasion, than the Word *Bishops* denotes Presbyterian, Independent, or Anabaptist Bishops; though they all esteem themselves the only true Bishops, and the only Orthodox Clergy.

He further argues, that King *William* who granted this Charter was a Calvinist. But I answer, he was no Dissenter, but being the Head or Protector of the Church of England, he used the Word in the same Sense as the Church uses it. And such a Calvinist as he was, he gave a Salary to support a Minister in the first Church of England Congregation in New-England. And as to what he says of Dr. *Macsparran*, he is mistaken, for the King in Council never did declare Dissenting Ministers to be Orthodox Clergy in the legal Sense; it was only in the Dissenters Sense, or what was supposed the Sense of the Donors of the Land in Dispute. And when the Story is rightly told, it will appear, they had but little Occasion for giving publick Thanks to Almighty GOD upon that Account as some of them did. He adds, that the Society understood it so. But I add they never did so understand it, and accordingly never did send a Dissenter upon the Mission. Neither does the Words *Calvinist Minister*, denote a Dissenting Teacher as Mr. *Hobart* imagines.

Mr. *Hobart* seems so full of Compassion towards the poor *Indians*, that he would have us all quit *New-England*, and go amongst them, although we have no manner of Prospect of Success, but were sure to be knocked on the Head, or shot to Death for our Pains. For says he, 'Tis a poor Shift indeed to pretend that the *Indians Aversion to Christianity* excuses the Society from making any Attempts to convert them to it. Had the Apostles and primitive Christians been of Mr. *Beach's* Mind in this Case, Christianity had probably never made any Progress in the World. P. 139.

I answer, the Case of the Apostles differed widely from

from ours, they had Miracles to awaken the Attention of the most stupid or obstinate, and therefore might expect Success where there was no previous Inclination to hear or receive them. They might with good Reason have gone into such a Country as *Spain* now is, notwithstanding the *Inquisition*; and have Preached freely against Superstition and Idolatry; but I don't see that any sober Minister how zealous soever, no, nor so great an Enthusiast as Mr. *Whitefield* does think that he has at this Day a Call to do so: or should be likely to do any Good in such a mad Undertaking.

Mr. *Hobart* goes on in his usual Way of Fleering, and says, *I hope Mr. Beach does not mean, that so long as the Indians have an Aversion to Christianity, the Society are excusable in letting them alone; but if once they should embrace it in the Form of Presbyterianism or Independency, it would be Time to send Missionaries to convert them to the Episcopacy and Liturgy of the Church of England.* P. 139.

No, no, Mr. *Hobart*, I don't mean any Thing like that, and you know I don't. All I desire of you is, that when we endeavour to instruct them in the Christian Religion, you would not try to prejudice them against us, as some have done. When I first came into this Mission, I made an Attempt to instruct the *Indians* near to *Newtown*, being about 20 Families: but after a short Trial I found that I labour'd in vain, and they refused to hear any Thing about Religion from me, and to shew how much they defied the Thoughts of the Church of England, they would call me *Churchman*, *Churchman*, out of Contempt, which they had learned from the neighbouring Dissenters. And some of these poor Creatures with whom I had cultivated some Intimacy, advised me to give over my Attempt; for the English they said, had told them, that if they received me for their Minister, they must maintain me, and I would in Time get their Land from them. Pretty much as Mr. *Hobart* strives to prejudice the good People of *New-England* against the Church, by telling them of an intolerable Yoke that it will bring

bring them under, if they come into it; that they must pay Tithes and maintain the dignify'd Clergy in *England*, &c. As I esteem it a greater Good to convert one Infidel to Christianity, than an hundred Dissenters to the Church; so it would have been a vast Pleasure to me, if I might but have succeeded in this Design. And though he reproaches the Society for neglecting the *Indians at Stockbridge*; yet I am persuaded if they should open a Mission there, (as I am confident they would if desired,) and send one of us to instruct those *Indians*, Mr. *Hobart* would dislike it as much as he does our continuing among the English. And if so, it will seem that his Charity to the *Indians* Souls, is like *Judas* his Charity to the *Poor*, who said, *why was this Waste?* It might have been sold for much, and have been given to the *Poor*, not that he cared for the *Poor*. --- Envy sometimes wears the Mask of Charity.

Mr. *Hobart* represents it, as though wherever the Church comes, it destroys the Practice of Religion, and brings an Inundation of Wickedness --- and yet that if we would go and set up this same wicked Church, almost any where out of *New-England*, he says, it would be an enlarging the Redeemer's Kingdom, and a bringing many Souls to Glory; which is such a monstrous Inconsistency, that one would be tempted to think, that if we might but be banished, or starved out of *New-England*, Mr. *Hobart* does not much care whole Kingdom we enlarge.

And seeing he is so extremely urgent for us all to leave *New-England*, and go some where among the *Indians*, and yet does not pretend that he can tell us where we may go, to be received by them and live among them; it looks therefore as though he had so much Love and good Will to our Souls, as to wish us all the great Happiness of going to Heaven by the Way of Martyrdom.

I shall conclude this Head when I have made one or two Remarks.

1. It is impossible with any Degree of Modesty to arraign either the Wisdom or Faithfulness of the Society,

Society, upon the Account of their not sending Missionaries to this or that Place ; unless we knew their Affairs, and in what Degree the People who seem to be neglected, were *worthy* of a Missionary, as well as the Society do ; which certainly Mr. *Hobart* does not.

2. Every Benefactor to the Society is allowed the Privilege to appropriate his Benefaction to the instructing the *Heathen*, if he pleases ; so that it shall be put to no other Use. Accordingly some do confine their Benefactions to the instructing the *Negroes*, some to the purchasing Bibles to be sent to one particular Missionary, &c. and every ones Desire is punctually complied with. And therefore Mr. *Hobart*'s representing the Society as being false to their Trust and defeating the Design of the Donors, is very unjust.

3. As the Benefactors certainly know, where the Missionaries are sent, so it must be presumed, that it is their Desire that their Donations should be put to that Use, to which they are now applied. Nay, that they would withdraw their Subscriptions and Benefactions if they were not so used.

Mr. *Hobart* tells us, that in *Queen Anne's Reign*, when *High-Church* was rampant, and the Protestant Religion lay gasping at her Feet --- it was at this unhappy Season, that the Society diverted from their original Design, and engaged in the *Party Business* of promoting the Church of England among *Presbyterians*.

And yet in the same Page, before he has got to the Bottom, he forgets himself, and says, it was when Mr. *Cutler*, Mr. *Johnson*, and Mr. *Brown* went for Orders. This says he, turned the Attention of the Society from those Places in which they were before propagating the Gospel, and put an End to their Schemes of enlarging the Redeemer's Kingdom by bringing the Heathen into it.

Now as both these Assertions cannot be true, seeing they make an absolute Contradiction, so there is not one Word of Truth in either of them. For the Society since that Time have been so far from laying aside their Scheme of enlarging the Redeemer's Kingdom by bringing

bringing the Heathen into it, that they have done ten Times as much both in converting Negroes and Indians since, than ever they did before. And at that Time which he says, was *especially fatal to Christianity*, the Society erected but one single Mission in *New-England*, in which Dr. *Cutler* now serves. An astonishing Thing indeed, that the assisting of that one poor Congregation in *Boston*, should prove the FATAL Overthrow of *Christianity*, and put an End to any further enlarging of the Redeemer's Kingdom ! It is true, since the first Mission was opened in *Connecticut*, which was not at either of the Seasons mentioned by Mr. *Hobart*, the Church has been growing here, and all Opposition and Discouragements seem still to increase it. Which methinks should make its Adversaries suspect, that it may be that *Plant* which our heavenly Father hath planted, and therefore cannot be rooted up. And certainly it would be no Disparagement even to the Wisdom of Mr. *Hobart*, to reflect upon the Advice of *Gamaliel*, *Acts* v. 38. *Now I say unto you, refrain from these Men, and let them alone, for if this Counsel, or this Work be of Men, it will come to nought. But if it be of GOD, ye cannot overthrow it ; lest haply ye be found even to fight against GOD.*

If instead of publishing so many defamatory Untruths against the Church People in general, against the Society, nay, and representing that excellent Princess *Queen Anne*, as a most mortal Enemy to the Protestant Religion, for which he has no Grounds, but only because she was not able for some Time before she died, to attend to the publick Business ; I say, if instead of publishing such virulent Untruths, he had fairly reasoned against our Tenets, he would certainly have consulted his own Innocence better, although he had not gained so much Applause among the Bigots and High-fliers of his Party. As for that Calumny which Mr. *Hobart* has published of Dr. *Johnson* and his Son, viz. that they were guilty of the Sin of Sacrilege in taking the Society's Pay, a Year or two for no Services done ; this is an absolute

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solute Forgery of his own : as is made very evident by the Dr. in his Vindication of himself and his Son in his Letter to the Publisher of the *Post-Boy* of June 24, 1751, in which he says, " My Son was 2 or 3 Years in doubt which of the two Professions to follow : during which Time he was appointed Catechist, and constantly officiated at *Ripton*, or *Stratford* in my Absence, according to Agreement, till he finally concluded to follow the Law. --- Upon which he immediately on March 25, 1748, wrote his Resignation to the Society ; and I have by me from the Secretary an Answer dated June 23, following, wherein are these Words, " I will acquaint the Society at the next Board with Mr. *Johnson's* Resignation of the Catechist's Place, and heartily wish him Success in whatever Profession he designs. " --- In the same Letter he also vindicates the School there from Mr. *Hobart's* Calumny, and I doubt not but as good an Account if there were Opportunity, might be given of all the rest of his slanderous Stories and Insinuations. --- As to the Rev. Mr. *Carter*, in particular, I believe any impartial Person that shall compare his Vindication of himself with this pretended Answer, will judge, that this, except a little idle quibbling, is in effect, only urging the same Things over again ; notwithstanding which, I can't but think his Vindication will be thought yet to stand good ; as well as Dr. *Johnson's* Preface, notwithstanding all he has pretended to answer to that. --- At least we are content to leave all that are disposed to do us Justice to compare and judge between us.

As many of Mr. *Hobart's* Calumnies are formed upon an inadvertent or else a wilful Misrepresentation of the Society's yearly Abstracts, I will here once for all, state the Truth of this Matter, that every honest Man may see the Injustice Mr. *Hobart* is guilty of, whether he

† See also a Letter of the Doctor's, dated Aug. 2, which was sent to the Publisher of the *Post-Boy*, but not printed, and is now added as an Appendix to this.

will

will own it or not. As it is impossible for the Society to foresee what Accidents may happen in regard to the Death or Removal of their Missionaries; it is their Practice in stating their annual Accounts to charge themselves with every Salary by them at any Time, granted to Missionaries, Catechists, or School-Masters, till such Times as they have agreed to drop any such Mission or School by them erected. By this Means every one concerned, may see what is their ordinary annual Expence, which they are liable to pay, though perhaps by Reason of the Death or Resignation of some of their Missionaries or Catechists, the whole of it may not actually be drawn out of the Treasurers Hands that Year. Thus for Instance, *Marblehead* is now vacant, and has been so for about two Years, and yet the Place is kept upon the Abstract, and the Society charge themselves with £. 60 per Ann. to that Mission, though neither is any Thing paid, nor is there any Missionary there to demand it. And the Reason is, that the Society intend to re-establish that Mission, as soon as a proper Person appears to discharge the Duties of it.

In like Manner the Society are not solicitous, to drop the Name of any Person employed by them from the Abstract, immediately upon his Discharge, provided they intend to replace another in his Stead, but oftentimes wait till a new Appointment determine who is to succeed. Thus Dr. *Johnson's* Son was not only continued upon the List, but is still continued, and perhaps may be continued, till some other Person is appointed to succeed him, though he has received nothing from the Society since the 25th of *March* 1748, but then the Salary allowed for the Place where he formerly officiated, is annually carried forward to the succeeding Years Account, under the Article of Money, remaining in the Hands of the Treasurer. --- The short is, the Society's Design is to exhibit to their Benefactors, not so much the precise Sum actually paid every Year, which sometimes considering the Death of Missionaries at a great Distance, or other such Accidents may be very difficult

difficult if not impossible; as to give an Abstract of the annual Charge to which they are liable, and which they have taken upon themselves to make good, if regularly called for. Nor is there any Injustice done here to the Benefactors, or to any one else, since (as I observed before) the Surplusage if any such there be, is brought into the next Year's Account, as Money remaining in the Treasurer's Hands.

From hence now any unprejudiced Person, may see what Injustice Mr. *Hobart* has been guilty of towards Dr. *Johnson* and the Society in charging them in such a bold unwarrantable Manner, without truly understanding the Affair of which he was writing. I will not hastily charge him as wilfully misrepresenting the Case, but surely he should have taken better Care to inform himself rightly, before he pretended to lay so heavy and grievous a Charge. Nor can I think that he will be able to vindicate himself in this particular, as a candid Writer or an honest Man, unless he publicly retracts this abusive Calumny.

Among other Slanders, he says, P. 148. *It is credibly reported, that those who have signed Petitions for Missionaries, have (to appear like Persons of some Consideration) been some Times dignified with Civil or Military Titles which they had no Right to.*---- Now as to this,

I remember very well about forty Years ago, I heard this *credible Report* among the Boys at *Stratford*, the Church People had just then sent a Petition to the Society for a Minister, and a certain Boy, whom I can name reported, as Mr. *Hobart* says, that some of them in signing this Petition gave themselves the Title of Justices of the Peace, others *Captains*, some *Majors*, and one Man, esteemed the very poorest among them, called himself *Colonel*. I have not heard this *credible Report* since, till now that it is published by Mr. *Hobart*. And a great many such *credible Reports* would have perished in eternal Oblivion, had not this great HISTORIAN revived, and brought them to Light. But now as to the *Credibility* of this Report, (which like the *Nag's Head*

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Head Consecration, has now slept about 40 Years.) The first Church People in *Stratford*, whatever their moral Character might be among their Enemies, were certainly Men of good Sense and Knowledge, their Enemies being *Judges*. And is it *credible*, that they would use such a foolish, and more than *childish* Method to impose upon the Society! Especially when they did nothing, but by the Direction and with the Mediation of *Cabriel Heatbottle* and Governor *Hunter*. Is it *credible*, that these Gentlemen would countenance such a foolish, and wicked Project, when they had both been at *Stratford*, and conversed with these Churchmen all together? as they informed the Society. * Besides all this, the Society's History confutes this *credible Report*, it gives us the Character of the Church People at *Stratford* at that very Time, thus, "The first People who strove to have the Church Worship settled here, (*Stratford*.) were "about 15 Families, most Tradesmen, some Husband-men, who had been born and bred in *England*. Here "you see are no *civil* or *military* Titles."

Indeed the Society by long Information from all Parts of this Country, have a more perfect and universal Knowledge of the State of Religion in it, and of the Manners of the People, than either Mr. *Hobart* or I have. And his Arguments, they had well weighed, above 40 Years ago, as is evident from their History.

But to return to his *credible Report*, every one who has Malice and Impudence enough to invent any disgraceful Story of the Church People, especially of their Minister, is with such as Mr. *Hobart*, esteemed a *credible Reporter*. I have had many such *credible Reports* raised of me. It has been as *credibly reported*, that I get so drunk at the holy Communion that I can't go home, but lie and sleep in the Streets. And when his History of the *Episcopal Separation* with which he threatens us, comes out, it will no Doubt be filled with many such *credible Reports*.

* *Society's History*, P. 334.

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If what Mr. Dickinson says, is just, P. 168. *When a Person has Tryal of cruel Mockings, and has his Name cast out as evil, for keeping a good Conscience, and doing his Duty; it is as really Persecution, as if he suffered Bonds and Imprisonments.* If it be so, the Church People in this Country have had a large and full Cup of Persecution. But of late, (if my Observation don't fail me) this Bitterness is happily abating, and Charity and mutual good Offices and Friendship are increasing among us; I hope Mr. Hobart with all his *credible Reports*, will not be able to revive and rekindle that bitter unchristian Spirit of Envy which was almost extinguished. Mr. Hobart's Artifice is well described by the *Spectator*, No. 125. "There is, says he, one Piece of Sophistry practised by both Sides, and that is the taking any scandalous Story that has been ever whispered or invented of a private Man, for a known undoubted Truth, and raising Speculations upon it. Calumnies that have never been proved, or have been often refuted, are the ordinary Postulatus of these infamous Scribes, upon which they proceed as upon first Principles granted by all Men, though in their Hearts they know they are false, or at least very doubtful, when they have laid these Foundations of Scurrility, it is no Wonder that their Superstructure is every way answerable to them. --- It is the restless Ambition of artful Men, that thus breaks a People into Factions, and draws several well-meaning Persons to their Interest by a special Concern for Religion. How many honest Minds are filled with uncharitable and barbarous Notions out of their Zeal for Religion? What Cruelties and Outrages would they not commit, against Men of an adverse Party, whom they would honour and esteem, if instead of considering them as they are represented, they knew them as they are? Thus are Persons of the greatest Probity seduced into shameful Errors and Prejudices and made bad Men, even by that noblest of Principles the Love of Religion. I cannot here forbear mentioning "the

"the famous Spanish Proverb. *If there were neither Fools nor Knaves in the World, all People would be of one Mind.*"

How exactly this Description agrees to Mr. Hobart's Piece, I shall no further determine, than to observe, that he has either collected or invented a Number of Fasts, some of which are mere Fiction and Romance, and have no Truth at all in them, others he has very much disguised and misrepresented, and from these Postulatus he has reasoned and drawn Inferences until he has proved us to be the most foolish and wicked Set of Men, the Bane and Pests of the Country, the Murderers of Souls, nay, and of Religion itself, so that we ought to be the Scorn and Abhorrence of all Mankind.

Here it may not be improper to examine one Instance of Railing, which he would have it thought that I am guilty of; which is this, In answer to his saying, that our Conformity to the Church Worship is not to be esteemed an Act of Obedience either to GOD, or the King, I said, that I feared, that such as he disobeyed both GOD and the King, in particular, in that they refused to pray for the Royal Family, according to the Form enjoined by the King. For they think it unlawful to use a Form of Prayer, imposed by the highest Authority on Earth; and so make Conscience of disobeying GOD and the King.

This put Mr. Hobart into such a violent Passion, that as he tells us, he quite trembled, he cries out, *is this the Man that began his Book with those solemn Expressions, which consider'd in this Connection, I tremble to repeat.*

This he says, *is one of the heaviest Charges he ever knew brought against any Man, it is horrid almost beyond Conception, for my Part, I cannot conceive any Man on Earth so bad, and I doubt whether human Nature is capable of so great a Degree of Wickedness.* P. 39. In this Strain he runs on, several Pages together. Now that the Reader may judge whether I deserve such Treatment for this Expression, 1. I would observe that it is agreed, that our Governor did send the King's Command to every

every Dissenting Minister in this Colony, in all *Prayers for the Royal Family* to use these individual Words, *Fredrick Prince of Wales, &c.* 2. It is notorious Fact that Dissenters do make Conscience of refusing to use, or to submit to a Form of Prayer, enjoined by the highest human Authority. I hope I need not prove to a Dissenter, that it is their grand Principle, that though a Thing or Form of Prayer be in itself ever so indifferent or innocent, yet if it once comes to be enjoined or commanded in Religion by human Authority, they are then obliged in Conscience, not to yield to use it or submit to the *Imposition*. Now this making Conscience of disobeying the King, when he commands innocent and lawful Things, I verily believe is likewise a disobeying GOD, who has commanded us *to obey the King*. And I would to GOD, I might have no greater GUILT upon my Soul, when I come before my eternal Judge, than I have contracted by this Expression. I did not suppose, that the Dissenters thought that they disobeyed GOD in this; For it is a Contradiction, and impossible to be moved by Conscience to do what I know or believe to be contrary to GOD's Will, for Conscience implies a Belief that it is GOD's Will that I should do so. But my meaning evidently was, that Dissenters make Conscience of not doing what they ought to do; under the Opinion that GOD has forbidden them to do it, e. g. GOD has commanded them to obey the King, but they think they are bound in Conscience to disobey him, if he enjoins any indifferent Thing in Religion. Mr. Hobart pretends that the King did not send this Command to the Dissenters. But I answer, then our Governor is mistaken, and it must be because the King knows, that Dissenters make Conscience of disobeying him, or he does not at all value their Prayers. But let that be as it will, what I insist upon is this, that if the King had laid such a Command upon them, and they kept to their Principles, they would disobey him out of Conscience, and that I believe is disobeying GOD. And therefore the horrid Representation of

me, that Mr. Hobart has made, for saying so, is most unrighteous and abusive. However, I will not say of his praying for me upon this Occasion, as he does of my praying that GOD would forgive him, viz. that it is but a Mockery. No, but I say Amen to it, and thank him for it, and am glad that he found any Inclination in his Heart to pray for me, though I fear it was not without too much Wrath.

And now as to that Question, why Church People here cannot support their Way of Religion, as well as the Presbyterians theirs? I answer, because we have not the like Assistance from the Government. When a Congregation of Presbyterians first set up their Worship in any Place, the Government lays a Tax on all the Land in the Parish for the building their Meeting-House and settling their Minister, from which neither the Church People nor Minister is exempted; their Colony Rates are likewise given them, &c.

To which Mr. Hobart replies, P. 135. *What a peculiar Burden is this? Was ever any poor People so oppressed before?* And thus he goes on canting and fleering, and says he, the Oppression which Mr. Beach groans under, seems almost to make this wise Man mad. This I confess is unmercifully Arch and Witty! And perhaps it may pass for solid Reason, and do great Execution, because it will raise a stout Horse Laugh, which is the Victory of a Banterer. But it does by no Means convince me. He knows I don't complain, that Churchmen pay Colony Rates; but I say we don't enjoy those Favours and Privileges, which our Neighbours do, and this he knows to be true. Nay in some Respects Churchmen are denied the Privilege of Englishmen, and treated as Slaves, not being allowed to vote, but must be taxed by our Masters according to their Pleasure. I omit the Affair of the Parsonage, it being more proper for the Law. And as to the Church of England's being strictly and legally established in this Country, it having always appeared to me disputable, I leave it to be disputed by Lawyers, and build upon no Foundation, but what is clear

clear and certain. He pretends, that I falsify when I intimate, that a Churchman in Reading would save Money by turning Dissenter. But as I have a better Opportunity to understand this Affair than he, so I know that several Churchmen here would have saved some hundred Pounds, if they had turned Dissenters. I grant indeed, that as the Government is not pleased to empower us to raise Taxes among ourselves, but we do all by Free-Will, so some few it is possible may make an Advantage by it. But whose Fault is this!

He represents us as being generally Men of little or no Religion, and few in Number, and poor, and yet complains because we have built five Churches in the two Towns of Stratford and Fairfield; which methinks, don't seem to hang very handsomly together; for the less Religion People have, the less Cost and Pains they will be at for the Worship of GOD.

Mr. Hobart says to us, P. 159. *If your Separation from us is not certainly right, it is certainly wrong.* In this he is certainly mistaken. For we are under no Tie of Conscience whatsoever, to worship GOD in the Dissenting Way? No Law of GOD or Man requires it. If the Church be not established here, before no other Way is. No Law of this Government forbids the Worship of the Church, or if it did, it must be null and void from the Beginning, such a Law being inconsistent with the Charter. And therefore certainly it is no Sin to join in the Church Worship. And consequently if the Worship of the Church appears a more excellent Way, or if I am doubtful whether the New-England Bishops, be really lawful Bishops, it is not only harmless and safe, but my bounden Duty to join with the Church. If any Dissenter is doubtful, whether it was right to separate from the Church of England, I must say with Mr. Hobart, *I apprehend an easy and satisfactory Answer may be given.* Which is, *if you are doubtful whether it was right to separate from the Church, that very Doubt is enough to convince you, that it is wrong for you to keep out of the Church.*

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He says, P. 160. *Every Man is undeniably under some Obligation to the Church of which he is a Member.*

Mr. Hobart in all his three Pieces about Schism has silly taken a notorious Untruth for his Postulatam, and built all his Discourse upon it: viz. that the Churches of New-England are One uniform Church, like the Established Church of England, so that for a Dissenter here to become a Churchman, is the same as a Churchman's turning Dissenter in England, which is a poor begging the Question, and has no Truth in it, as I shall now show. It is certain and notorious, that the Dissenting Churches in this Country differ as really, and as much from one another, as many of them do from the Church of England. And if you should say the Difference is not so great, yet I say Degrees alter not the kind. In some Meetings, they use the Lord's Prayer, read the holy Scriptures, the Minister keeps very much to one Form of Prayer, and preaches Arminianism, in other Meetings, there is nothing of all this. In some Meetings the Terms of Communion are very rigid, none are to be admitted, unless they make a Relation of their Conversion, in others there is nothing like it, and many abhor it. In some they will gladly admit a Churchman to their Communion; in others they will not, unless he makes a Recantation and enters into a particular Church Covenant. But a few Years ago the Ministers of some of the most eminent Churches dare not venture to baptize out of their own Meeting-Houses, out of their own Town they had no Power, upon any Occasion whatever. But to say no more of the Variety, suppose I am baptized in, and am a Member of any Meeting in Connecticut, I suppose all will allow, that I may join with any other Presbyterian or Independent Church in Connecticut; although these two Churches do as really differ from each other, as either of them do from the Church of England; why then may I not as lawfully join with the Church of England? I hope my being baptized in a Meeting, does not oblige me to be at peace with all, but only with the national Church.

Again, if I was baptized in, and became a Member of the Church of *Connecticut* or *Stratford*, why is not the Church of *England* as much a Part of the Church of *Connecticut*, or of *Stratford*, as any other Church is? I must confess I cannot see any Thing in this Plea, but a mere Scare-crow to affright weak People. For if this Government had ever so good a Right to establish, yet they really have established no Way of Worship, but have left every Society to do what is right in their own Eyes. So that every Congregation may pray by Book, or without Book, just as the Minister and People can agree, and therefore I am no more an Offender against *Connecticut* Constitution, for using the *Liturgy*, than Mr. *Hobart* for neglecting it. And seeing most of the Churches of this Government have always been altering, improving and reforming till some of them have got to be almost, if not altogether Presbyterians, I can not see, why I might not reform and amend too, as well as my Neighbours, without incurring the awful Guilt of Schism. And pray, whom are we Churchmen Schismatics from? From the Church of *Connecticut*, or the Church of *New-England*? That cannot be; for there is no such Church; But here are Scores or Hundreds of Churches, all differing, both in Doctrine, Discipline and Worship, not only from one another, but even from themselves in the Compass of a few Years. And therefore I don't understand with what Propriety he styles us a *Separation*. For I'm no more a *Separate* from him than he is from me. My Congregation are no more *Separatists* from his, than his is from mine. The Presbyterian Congregation in *Reading*, are as much *Separatists* from us, as we are from them, we are no more obliged by any Law of GOD, or Man, to go to them, than they are obliged to come to us.

I suppose, Mr. *Hobart* would say, that the Presbyterian Churches were set up first, and therefore we ought to yield to them. But this is not true; and if it were true, it would make the Presbyterian Congregation in this Place Schismatics, for the Episcopal Church

Church was here first settled, before there was any other Church. And as to this Country in general, the Church People, both Ministers and People came as soon as the Independents; and were some of the *Patentees*. And the Independents overpowering them, and banishing them, did not deprive all Churchmen of a Right to breathe in *New-England* Air.

And what if Sir *Edmund Andross* and his Company were as Arbitrary as the *Grand Turk*, and as void of all true Religion as the Devils, as he represents them, What is that to our Case? Does not your own Historian tell you, that some of the first *Patentees* were Churchmen, and set up that Worship, and refused to part with the Religion of their Mother Country, and for that were banished? And yet Mr. *Hobart* allows that a Colony transplanting themselves carry the Religion of their Mother Country with them. If so, I'm sure every Churchman who comes from *England*, had a good Right to keep to that Worship. And as Church People had at first at least as good a Right to set up the Church Worship, as the *Brownists* and *Congregationalists* had to set up their Way, so we never lost this Right, though for some Years unjustly kept out of it while there was no King in *Israel*, and every Man did what was Right in his own Eyes.

Nay, let us put the Case that never any Churchman or Presbyterian had set Foot on *New-England* Shore, but as the *Brownists* and Independents first set up their Way, so they had continued without Variation to this Day, had this been the Case, I ask whether it would be sinful or schismatical for some, or all of these to turn Presbyterians, and set up that Way?

I suppose, Mr. *Hobart* or any Presbyterian must allow, this would not only be lawful, but a happy Change, and glorious Reformation, although they had all been baptized and owned their Covenants, in Independent Churches, nay, although Independents live as good Lives as Presbyterians, and have a stricter Discipline, and are more rigid in their Terms of Communion.

And

And if this be granted, as certainly it cannot be denied by a conscientious Presbyterian, then it unavoidably follows, that if there never had been a Churchman in *New-England* till this Day, yet it would be no Schism, no Transgression of any Law of GOD for those who have been educated in the Presbyterian Way, and have been Members of their Churches to set up the Worship of the Church of *England*. All the Dispute is, whether it is not a much better or more excellent Way? If it be, it is a glorious Reformation for Presbyterians to become Churchmen.

Mr. *Hobart* would account it a commendable Thing for a Member of a New-Light Church, notwithstanding the Obligations he is under as a Member, to separate from them, and to join with the Old Lights? Why then may not we esteem it a commendable Thing, for either old Lights or new, to join with the Church of *England*? For they all originally schismatically left the Church of *England*.

He says indeed, that they only left the Corruptions of the Church. And just so we only leave the Corruptions, Errors and Disorders of the Dissenters. But so far as they are right, we are ready at all Times to join with them.

In the Conclusion he puts several awful Questions to our Conscience, all grounded upon the false Representation of Facts, he had made before. Which though numerous for the better Show, yet really amount to no more than this, viz. if our asking the Society to assist us, has occasioned their neglecting the Heathen, then we are the criminal Causes of their eternal Damnation. And whether we had not better all turn Dissenters? and whether it is not morally certain if we would do so, that the Event would be the Conversion of a Multitude of Pagans?

To which I reply, we must not do a certain Evil to obtain an uncertain Good. For me to turn Dissenter, is to sin against my own Conscience. I can part with my Money, and I hope with my Life: but I can't part with my Religion.

And

And as to the Conversion of the Heathen, I'm so far from being *morally certain*, that my turning Dissenter would be the Means of the Conversion of one Heathen to Christianity, that I cannot see the least Probability of it. I am *morally certain* that if the Society knew of any Place besides those they now take care of, where there is a *moral Certainty*, that a Mission would be successful, they would most gladly embrace such an Opportunity to convert the Heathen ; and rather than the want of Money should hinder, we would cheerfully part with their Favours to us. This *Money* may *perish with him, who thinks it is more valuable than the Salvation of Souls*. And I think we may safely conclude, that we are not the *criminal Causes* of putting a Stop to the enlarging of the Redeemer's Kingdom ; for we are most heartily willing for the Promotion of it, not only to part with the Society's Charity ; but with our own Estates also.

But then we don't think it proper, to take Mr. *Hobart's* Advice, and for a mere Dream of I know not what to be done among Pagans, and no Body knows where to leave the Church and loose the Means of Grace, which through the Society's Goodness we now enjoy.

How it can be a *criminal Hindrance* to the Enlargement of the Redeemer's Kingdom, for us to ask the Society's Assistance, I can't understand, since we know that they are vastly more forward to send Missionaries to the Heathen, when there is a Prospect of Success, than to us ; as their Wants are more pressing than ours, and Mr. *Hobart's* so often asserting the contrary is mere Calumny.

And when we apply to the Society, we only desire them to judge, whether it be more agreeable to their pious Designs, to grant, or to deny our Request. And they are the properest Judges where their Missionaries are like to do the most good.

I have now examined every Thing which I esteem material in this Piece, and some Things perhaps too

trivial.

amongst you, or disturb your Civil or Ecclesiastical Affairs? Is it possible to meddle less with other Men's Affairs, or to live more peaceably and inoffensively than I do ?

When he asserts, that such and such Things are *credibly reported of us*, e. g. as that we *dignify ourselves with Civil and Military Titles, which belong not to us*, when we sign Petitions to the Society, you must know that they are so far from being *credible*, that they are incredible and malicious Slanders.

And since you see with your Eyes, that these horrid Charges and Accusations are groundless Calumnies and Slanders, (and I believe the same Appeal may be made by all my Brethren, as I have now made) I desire it of you, as a Piece of common Justice, that you would not countenance or encourage such Railers, and Propagators of injurious Falshoods. For it is a Sin to *love* and hug a *Lie*, as well as to *make it*. Whenever I have heard you of the Presbyterian Persuasion abused and misrepresented by malicious Persons, I have esteemed it but just, to vindicate you so far as I knew you to be wronged. And it is but just that we should expect the same Treatment from you. *Honest* Men of all Sides should combine to discountenance the Propagators of Scandal, though of their own Party. For this wicked Practice is not only a great Injury to the Person defamed, but it alienates and sours the Tempers of People who are obliged to live together, and fills them with Spleen and Rancour to such a Degree, as their Regard to their private Interest would never do.

And however you may boast of your Piety, there is really no more Religion amongst you, than there is Love. Love or Charity is but another Name for Holiness. And GOD is Love. And though Mr. *Hobart* is pleased to censure the generality of the Church People as having little

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trivial : And after all remain of Opinion, that he has offered nothing that can justify me before GOD or Man, if I should according to his Desire turn Dissenter. If I mistake not, his Piece is mere vehement Declamation grounded upon Untruths, Misrepresentations, and Calumnies. However, as every one has a Right to judge for himself, I don't expect or desire, that my Judgment should influence any Body else.

As I have remarked upon Mr. *Hobart's* Performance, with an *honest Freedom* : so any one is welcome to find what Fault he pleases with my Opinion, provided he treats me with Truth and Justice ; which I'm sure Mr. *Hobart* has not done.

I shall now conclude with an Appeal to my Presbyterian Neighbours, who are competent Witnesses, whether several heinous Crimes laid to my Charge are true. Mr. *Hobart* has charged us one and all with *the Blood of Souls, yea, with the Blood of Religion itself*, P. 160. because we so readily receive those whom they for Scandal have laid under Censure ; this he has represented as our common Practice. Now no Guilt can be more amazing than the Murder of Souls, and the Murder of Religion itself. Damnation is very dreadful, but a double Damnation is due for the Murder of Souls, and of Religion. And yet how often has he repeated this Charge ? Now you my *Brethren and Neighbours*, are Eye Witnesses of our Conduct, you can certainly tell whether these Things are so : To you I Appeal against this Accuser, did I ever receive to our Communion one Person, Man or Woman, whom you had censured or cast out from your Communion ? You all know for certain, that there never was any Thing of this Nature done. Nay, some of you have complained that I have been too rigid towards those who have been for unhappy as to fall into a gross Sin, in that I do not readmit them to Communion immediately upon their acknowledging their Sin, but wait some Time for their Amendment.

Again, do I ever, as he charges me, *foment Divisions* amongst

little or no Religion; yet so little as we have, if any of us should abandon himself to Slander in such a Manner as he has done, I am confident our People would be perfectly ashamed of his Writings.

The very Devil has his Name from Slandering and false Accusing; and no Sin in the holy Scripture is more severely threatned than this, *Psal. xv. 1.* The Question is put, *Lord who shall abide in thy Tabernacle? who shall dwell in thy holy Hill?* Part of the Answer is, *He that backbiteth not with his Tongue, nor doeth evil to his Neighbour, nor taketh up a Reproach against his Neighbour.* In the New Testament it is expressly declared, that *Railers shall not inherit the Kingdom of GOD, 1 Cor. vi. 10.* St. Paul declares that *Railers* or false Accusers are as worthy of Church Censures as *Drunkards, 1 Cor. v. 11.* If Discipline were so carefully used among Presbyterians as Mr. Hobart pretends, he would certainly feel the Smart of it himself.

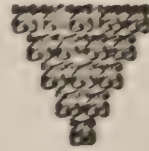
But as for you my Brethren and Neighbours, I hope better Things of you; I hope you will not suffer your Minds to be *scoured* with his *Leaven*. That we should be all of one Opinion is rather to be wished for, than expected; but that we should treat each other fairly, that we should not speak evil one of another, but promote each others Comfort and Happiness, is what we all acknowledge to be right. No Difference of Opinion can excuse us, if we violate the common Rules of Justice and Humanity. *Mala. xi. 10.* *Have we not all one Father? hath not one GOD created us? why do we deal treacherously every Man against his Brother. Let us love as Brethren, let us follow Peace with all Men, and the GOD of Love and Peace will be with us.*

And though you, or we, may at last be found to have lived in some *Mistakes*; yet, if it shall appear, that we have uprightly endeavoured to know and do GOD'S

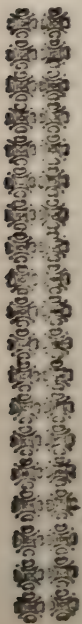
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Will; I hope such unavoidable Mistakes will not be imputed to you, or us, to our Condemnation; but through GOD's infinite Mercies, and CHRIST's all-sufficient Merits, we shall rejoice together in eternal Love and Peace. Which is the earnest Prayer of your Souls sincere Friend,

John Beach.



APPEND.



APPENDIX.

The following Letter was sent to the Publisher of the Post-Boy, sometime in *August last*, in Answer to one of Mr. Hobart's, inserted in that Paper; but as it was then neglected, it may not be improper to annex it to the foregoing Vindication.

To the Publisher of the Post-Boy.

STRATFORD, August 2.

SIR, ONE would have thought an ingenious Mind with any thing of a truly christian Temper and Disposition, would, upon being misled into any wrong Representations of a Fact injurious to a Neighbour's good Name, be glad to be set right, and ready to repair the Injury. — But Mr. Hobart, it seems is so far from this, that, though I had given a Transcript of my Letter, clearly settling the Point, against what he had insinuated, he has in your's by the last Post, done all he could, to establish the odious Character he had given of me, without the least Truth, or Provocation. — It would be very easy to answer every Line of his long quibbling and impertinent Performance, if this were a proper Place for it: But as it is not, I beg leave only just to fix him down to the Falls as they really are, and he knows them to be: — He knows, the only Fact I objected to, was, "That my Son, (as he would have it,) continued to draw for his Salary, after he ceased to do Duty." — He knows he had charged this on to many Words, by saying, "This is the Case of Dr. Johnson," viz. without any Truth, joining others with me in these Words, "their Fathers are not so ready as they should be, &c. but sometimes

"let their Pay run on for a Year or two after they have left the Service." P. 150. "This, says he, is the Case of Dr. Johnson."—On the other Hand, he now knows, my Son resigned, *March 25, 1748. i. e.* as soon as he concluded to leave the Service, and that it was accepted *June 23* following. — Can he or any other Mortal, be so silly as to imagine, he or I would continue to draw after the Term of his Resignation? I assure him we never did. — Can there be a more idle Quibble, than that against his Resigning *immediately*, after he concluded to follow the Law; that he was present at two or three Courts before, only the better to make a Judgment, whether that Profession would be eligible to him; when he knows he never appeared at the Bar, till above half a Year after? — or than that against the *Constancy* of his officiating, that he made a Tour to *Cambridge* in that Time, which it was before agreed he should? — Miserable must be the Condition of a Man reduced to such Shifts as these! — Is his own very frequent Attendance on the Courts, an Argument that he ought long before now to have resigned his Salary and the Ministry, and turn'd Lawyer? — Or is it a reasonable Objection against his own *Constancy* at *Fairfield*, that he sometimes takes a Ride to *Boston*? — I am sorry and ashamed for him, that he should so very weakly discover so much Venom! — Now he would have it thought I impose on the World in pretending the Secretary was ill at the *Bath* about that Time. — Must I then produce another Letter from him some time after this, thanking GOD for his Recovery, and excusing, on Account of his late long Sickness, his not answering my Letters of *October 1748*, and *March 1749*, and Mr. *Ogilvie's* Testimony, who was then there, that he was long Sick, and at the *Bath* about that Time? — Might he not write his Name, and yet not be able to make the Abstract? — Or might not the most faithful Secretary in the World, or Under Secretary be liable to some little Inadvertencies? — If Mr. *H—t* had the least Candour he might have been sensible that it was to this,

this, and not to his Absence, that I ascribed *Ripton's* being called a neighbouring Town. — And now as to the School, can the Society be said to be imposed upon, when Mr. *Browne* for £. 15, takes Care that their School here is faithfully kept, though by another Man, (to which they are knowing,) and that it is done better than he could do it himself, as the People here account it to be, though for this Care, he retains a small Part of the Money? — Whatever Mr. *H—t* says, I do not believe any Person of Veracity ever told him that Mr. *Silby* told him he did it for one third, because it never was so, and *Silby* assures me he never said so: and I challenge him to produce his veracious Gentleman. — It is indeed to be lamented as a Dishonour to Christianity, that any one who professes himself a Minister of the Gospel of Peace and Charity, should (in direct Opposition to the Dictates of that Charity which *thinketh no Evil, and hopeth all Things* in favour to our Neighbour) so laboriously, from meer Hearsays through three or four Hands, and meer Surmizes and Supposes of his own, endeavour publickly to fasten the most odious Characters on his Brethren, and even Elders (with whom he has no Business) against whom the Apostle forbids even their own Bishops to take an *Accusation, but under two or three faithful Witnesses*. — But the Brevity I am obliged to study, forbids me to add any more. — I only pray Mr. *Hobart's* Name may never so grossly suffer by such abusive Measures from any one, as I suffer from him. — And as he has now seen the Letter of my Son's Resignation, and the Secretary's Answer, I can't but hope he will yet have the Ingenuity to retract and do me Justice.

I am Sir, &c.

S. Johnson.

F I N I S.

Books sold by D. Fowle in Boston.

Dr. WATT'S *Orthodoxy and Charity* United: In several Reconciling Essays, on the Law and Gospel, Faith and Works; viz. ESSAY I. The Substance or Matter of the Gospel. II. The Form of the Gospel. III. The Use of the Law under the Gospel. IV. Mistaken Ways of coming to God without *Christ*. V. A plain and easy Account of Saving Faith, &c. VI. A Reconciling Thought on various Controversies about Faith and Salvation. VII. Against Uncharitableness. VIII. The Difficulties in Scripture, and the different Opinions of Christians. IX. An Apology for Christians of different Sentiments.

Meditations and Contemplations. In two Volumes. Containing VOL. I. Meditations among the Tombs. — Reflections on a Flower-Garden. — And a Discant on Creation. — VOL. II. Contemplations on the Night. — Contemplations on the Starry Heavens. — And a Winter Piece, By JAMES HERVEY, A. B. Late of *Lincoln-College, Oxford*. The Eighth Edition.

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Sermons on various Subjects, Divine and Moral. With a sacred Hymn suited to each Subject. Designed for the Use of Christian Families, as well as for the Hours of devout Retirement. By I. WATTS, D. D.

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THE following Discourse was written some Time past, at the earnest Request of a Person of Note, who put into my Hands a Manuscript, wherein it was undertaken to prove by Reason, That Prayer, as it implies a Petition to GOD, to supply any Wants of ours, is in effect, an utterly impertinent and insignificant Thing, and but a meer "useless Ceremony."—Who the Author of that Paper was, I know not, nor do I desire to know: But as the Doctrine contained in it, is of most fatal Tendency, I was willing to do my utmost to confute it.—And as I have too much Reason now, to fear there may be some others among us, that may have unhappily imbibed the like unaccountable way of Reasoning, (if it may be called Reasoning) when I had taken the Trouble of writing it, I was willing, upon the Advice of Friends, to make it more extensively useful, by committing it to the Press, and I pray GOD it may be attended with his Blessing.

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In Pride, in reasoning Pride their Error lies,
Who quit their Sphere and rush into the Skies.
*Pietate adversus Deos sublata, Fides etiam, & Societas
Humani Generis, & excellentissima Virtus Justitia tollitur.*

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*Credendum est neminem virorum bonorum talem fuisse,
nisi adjuvante Deo.*

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*Deum roga bonam mentem, bonam valetudinem Animi,
deinde Corporis.*

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The Fear of the Lord is the beginning of Wisdom,
Thou castest off Fear, and restrainest Prayer before God.

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Watch and pray that ye enter not into Temptation.

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26.

By SAMUEL JOHNSON, D.D.
President of King's College, and Lecturer of Trinity Church, in
NEW-YORK.

Printed by W. Weyman, in Broad-street, not far from the Exchange. 1760.

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JEFFERY AMHERST, Esq;
Major General, and Commander in Chief, of
all His Majesty's Forces in NORTH-AMERICA.

May it please your EXCELLENCY,

AS Your Excellency's Conduct with Regard to
Religion, as well as in all other Respects,
has been truly exemplary; I humbly beg Leave to
inscribe the following DISCOURSE, in the Cause
of Religion, to Your Excellency's Name, and wish
it was more worthy of Your Acceptance.

PERMIT me, SIR, on this Occasion, to join
with the whole Nation, and especially, all the English
AMERICA, in congratulating Your Excellency,
most affectionately, on the glorious Success of His
Majesty's Arms, under Your Conduct, in the Re-
duction of all CANADA, which is an Event of
immortal Renown, and a signal Reward of Your
Piety and Virtue; and I beg Leave to subscribe
myself, with great Esteem,

May it please Your Excellency,

Your Excellency's,

Most humble, and

Most obedient Servant,

SAMUEL JOHNSON.

King's College, New-York,
October 8, 1760.

A Demonstration of the great Duty, and Usefulness of PRAYER.

WHAT is here attempted, is, a *Demonstration of the Reasonableness, Usefulness, and great Duty of PRAYER*, as including, not only a most grateful Acknowledgement of all the Instances of GOD's Goodness towards us, but also a humble and resigned Address to him for the Supply of our Wants, under a deep Sense of our intire Dependence upon him.

IN both these Senses I maintain, that Prayer is an indispensable Duty, founded in the Reason and Nature of Things ; in the Nature of God and of Man, and the Relation, in which, by the Necessity of our Nature, we stand in to him. In order to be convinced of this, we need only consider fully, What we mean by the Word *Duty* ?---What GOD is ?---And what we are ?---and the Nature of that Relation we stand in to him. These I must therefore define ; and

1. By the Word *Duty*, I mean, that Obligation we are immediately under from the inward Sense of our own Reason and Consciences, to consider and treat, or conduct, towards every Being, Person, and Thing, as being what in Truth it is, in order to our true Happiness. But that which gives it the full Force of Obligation, and so constitutes the complete Notion of *Duty*, is, the Consideration of it, not only as being a Dictate of our own Reason and Consciences, arising from our Conception of the Truth and Nature of Things ; but moreover, and chiefly, as being the Will of God, our great Creator and moral Governor concerning

concerning us, relating to what he requireth us to do or forbear, in order to our true Happiness.---Now,

2. By *God*, I mean, That great and glorious Being who is infinitely intelligent and active, infinitely wise and powerful, Holy, Just, and Good, from whom we and all Things derive, and on whom we do intirely depend for every Moment we live, and every Breath we breathe, and all we enjoy and hope for, both in Time and to all Eternity ; to whom we are accountable for all that we think, speak, and do ; and from whose Goodness and Justice, we have all Reason to expect we shall be rewarded, or punished, according as our Behaviour is good or bad, virtuous or vicious. Whether every one that pretends to think in earnest, hath this Notion of GOD, I know not ; but to me it evidently appears, from the Consideration of Nature and Providence, that this is the Notion we ought to have of him. And I would wish any one that hesitates, exactly to read and consider Dr. CLARK's *Demonstration of the Existence and Attributes of GOD* ; and Mr. WALLASTON's *Religion of Nature* ; not to mention the Archbishop of CAMBRAY, and many others. And,

3. By *Man*, I mean, what every one that duly considers, and truly knows himself, must be intuitively sensible he really is ; a meer dependent Being, that came into Being, and subsists by the meer Will and Power of God, having no Sufficiency in himself to continue himself in Being, Life, or Health, so much as one Moment, nor so much as to think any Thing of himself, but all his Sufficiency is of God, both with regard to his Being, and Well-being. He is indeed furnished with intelligent and free, active, self exerting Powers ; but at the same Time, (as he is in Fact now) he is a very frail and sickly, a very weak and mortal Creature, and which is worse, he is a very sinful and untoward Creature, and is daily violating

violating the inward Sense of his own Reason and Conscience, and acting contrary to the moral Perfections, and consequently the Will of his Maker, Preserver, and Governor.---And yet, from the divine Attributes, compared with his present State, and the Powers and Faculties he is endowed with, from whence the true End of his Being must be judged of, there seems all imaginable Reason to conclude, that this Life is not his All, but that he is now only in a State of Probation for another State after this Life ; that, as to his better Part, he is really an immortal Being, and accountable for his Behaviour here.---Now therefore,

4thly. THE Relation we stand in to God, is evidently that of Creatures to their Creator ; that of mere Dependents to their Benefactor ; that of Subjects to their King and Governor ; and moreover, that of Sinners and Criminals with regard to their Judge, and unable, without his Instruction and Assistance, to qualify themselves for, or to regain, his Favour.---If then it be our Duty, considering ourselves as being what we are, to conduct ourselves towards God as being what he is, it demonstratively follows,

5thly. THAT it must be our Duty, not only as Creatures, Children, Dependents, and Subjects, to give all possible Expression and Proof of our Love, Gratitude, and Obedience to God, as our Creator and Father, and our great Benefactor and Supreme King and Governor ; but moreover, as we are frail Creatures, and liable to innumerable Casualties and Calamities, and depend on him every Moment for our Preservation and Well-being, it must be evidently fit, right, and our bounden Duty, every Day to implore his Protection and Blessing, and humbly address ourselves to him for the Supply of our Wants.

And lastly, as we are Sinners, and have in fact, in innumerable Instances, violated our Duty to him as our

our King and our Judge, to whom we are accountable for our Behaviour; and at the same Time, if we do at all know our selves, we must be conscious, not only of our Guilt, but also of our great Weakness, and of the little Command we have of our Appetites and Passions, especially (as the Case generally is) if we have contracted any vicious Habits, which are extremely difficult to conquer; I say, the Fact being thus, it must be no less evidently fit, right, and our bounden Duty, most humbly to confess and bewail our Sins, and beg God's Pardon for whatsoever we have done amiss, and to implore his Help and Assistance to enable us to conduct better for the future, and to bear with Patience whatsoever he calls us to suffer in the Course of his Providence, and to do with Cheerfulness and Fidelity what he requires of us, in order to answer the End of our Being, which is our true Perfection and Happiness.

Thus it appears to me, that this Duty of Prayer, is demonstratively established from the Reason and Nature of Things; and this Reasoning is confirmed to be Right from Fact and Experience correspondent to it, it being always found, that, by such a constant Course of Prayer, joined with Vigilance, and a due Care of their Conduct, good Men have been enabled to gain and maintain a good Mastery of their vicious Tempers and Habits, and to make Proficiency in every Virtue, agreeable to an ancient Maxim or Observation, "That as persisting in a Course of sinning will make a Man leave praying; so a steadfast Perseverance in a Course of Prayer, will eventually make a Man leave sinning, and return to his Duty."

Now against all this, it hath been objected by some, who I doubt do not rightly know God, or themselves, "That it reflects hard on the Wisdom, Benevolence, and Justice of God, to suppose, that he hath not given Mankind sufficient Capacities to distinguish Right from

Wrong,

Wrong, Virtue from Vice, &c. and sufficient Abilities to answer the End of their Being: And if he hath done this, Prayer must be a useless Ceremony." This is illustrated, by comparing Man to a Machine, which if it is not so made as to answer it's End without a continual Interposition, it must give but a poor Notion of the Wisdom or Power of its Author, &c.

To this I answer;---If Man were indeed but a Machine, this Reasoning would be right enough, even him supposing a conscious Machine. But it can be nothing to the Purpose if he be, as in fact he is, not only an intelligent, but also a free, active, self-exerting Creature, and therefore of a Nature to be led to answer the End of his Being, not by Mechanism, but in the Way of moral Government, being designed to be influenced by Considerations and Motives suggested to his Understanding, under the Sense of which he is freely to exert his own Activity, in order to answer the End of his Being.

In this Case, he may be (as in fact, I allow he is) endowed with sufficient Powers, Faculties, and Means to answer the End of his Being, so that it shall be his own Fault if he does not; and yet, as he is a free Agent, it must be in his Power to abuse his Liberty, and other Faculties, so as to fall short of it, without the Divine Interposition. But this, from the Nature of moral Government, he may always be secure of, if he will in earnest apply himself to God by Prayer, and diligently make use of the Means which he hath put within his Power, and pointed out to him.

But for the full clearing up of this Objection, and the further Demonstration of the Duty of Prayer, I will next proceed, and go upon the Principle the Objector allows, viz. "That the Duty of any Creature must be determined, (or judged of) by the End for which it was created."---Let us then consider, what must be supposed to be the End for which Man was created?

created? And as to this, no doubt but it must be allowed, that the End for which it must be supposed an infinitely wise and good God brought Man into Being, was, that he might do Honour to his Maker, and enjoy himself, and be, in some good Degree, happy in the Participation and Enjoyment of his Goodness. And he that willed this End, must have willed the Means necessary to it. Consequently it is allowed, that Man is furnished with sufficient Powers, Abilities, and Means for his true Happiness. He is an intelligent Creature, and consequently capable of knowing wherein his true Happiness consists, and the Means of attaining it. And he is a free, active, self-exerting Creature, and therefore is capable of an active Application of himself to the Pursuit of his Happiness, in the Use of the Means conducive to it. But then, he is of himself an ignorant Creature, and therefore needs to be instructed both in the End and Means; and he is a weak dependent Being, and therefore needs to be assisted, as well as instructed; for both which he must necessarily depend upon God.

And indeed I am apt to think, that if the Nature of a Creature, as such, be duly considered, it will be found that no Creature is, or ever was, or can be made self-sufficient to its own Happiness; nor is it fit it should, if it were possible. On the contrary, as every Creature is in it self, a meer dependent Being, it is most fit that every conscious, intelligent Creature, should habitually live under a deep Sense of it's Dependence, as a necessary Means to it's true Happiness, and account it its greatest Glory, it's true Perfection, and highest Satisfaction, to hold a perpetual Intercourse with the great Parent Mind, the eternal Father of Spirits, in and by whom it lives and moves, and hath it's Being; and in doing this, to make it it's own intelligent free Act, and Deed to exert and express it's Sense of it's Dependence, and its earnest Aspirations after, and Struggles

gles towards an intire free active Union of it's Will with the Will of it's great and Almighty Parent, in Conformity to the moral Perfections of his Nature, wherein it's highest Perfection and Happiness consists. And this, in Effect, is all that is implied in Prayer, which therefore must in the Nature of the Thing, be a necessary Means towards answering the End of our Being. Now therefore let us lay these Propositions together.

1. The End of our Being is our true and endless Happiness. I say *endless*, because it is plain we cannot be truly Happy, without having a Prospect of being endlessly so; and it is no less plain that we cannot attain to the intire End of our Being, so as to be truly Happy, in this very mixed imperfect State; our Existence therefore must reach forward and extend to an endless State of further Proficiency after this Life.

2. It is impossible we should be Happy; nay impossible in the Nature of the Thing, but that we must be miserable under the Power and Guilt of Sin, or in a Course of Deviation from moral Rectitude, both from the mischeivous Nature of Sin in it self, and from the inward Reproaches of our own Reason and Consciences, as well as the Displeasure of our Maker. On the Contrary,

3. Our true Happiness, as free, intelligent and active Beings, or moral Agents, must consist in the vast Satisfaction arising from the Consciousness of our sincere and faithful Practice of, and Proficiency in, all moral Virtues, and a Sense of the Divine Favour and Approbation, which will not fail to attend it.

4. Our Practice and Proficiency in all moral Virtues, implies, our Conformity to the moral Perfections of God, the Author of our Being, and on whom we depend; at least, our constant Care and Endeavour, as far as we are able, to be *Holy as He is Holy, Pure as He is Pure, Righteous as He is Righteous*, true and faithful, kind and merciful, as He is: All which are,

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in the Nature of them, conducive and necessary to our Happiness, and therefore must be his Will and Law concerning us, because he would have us happy. Now,

5thly. and lastly, The natural and necessary Means, in the Nature of Things, towards these Attainments, is to have Recourse to GOD, and converse frequently with that great Pattern of all moral Perfection; lamenting our many and great Deficiencies, in falling short of these Things, and our great Untowardness in acting so much the Reverse of them, so contrary to his blessed Will; imploring his Pardon and Mercy for our past Miscarriages, and expressing our earnest Aspirations after Amendment, and better Proficiency for the future; and finally, from a due Sense of the great Weakness of our Reason and Resolution, and the Strength of our Appetites and Passions, and ill Habits, and the many Temptations that surround us, earnestly soliciting the secret Influences and Assistances of that great Parent Spirit on whom we depend, to enable us to gain and maintain the Mastery of our selves, and to make all possible Proficiency in all those Virtues and moral Attainments, wherein our true Perfection and Happiness consists.

Now all these are the proper Exercises of Prayer! and sure I am, He cannot see either deep or far into the present Condition of human Nature, who is not fully sensible that such a Practice is evidently, in the Nature of Things, conducive and necessary to all moral Proficiency; and consequently, that it is so far from being "a useless Ceremony," that it is of the greatest Use, and therefore an indispensable Duty, as being a necessary Means towards answering the End of our Being.

If, indeed, our Objector is fully sure and conscious to himself, that he never has, nor ever does, in the least vary, in Thought, Word, or Deed, from the great Rules of Virtue, and moral Rectitude, it will be

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be allowed that he has no Occasion to ask GOD's Pardon; and if he perfectly knows that he has always in himself that Strength and Presence of Mind, as to have and maintain an intire Mastery of his Lufts and Passions, and that he can steadily withstand all Temptations, and that by dint of his own Strength, he always actually does his whole Duty, all that is Right and Good, both towards GOD and Man, I own he has no Occasion to ask GOD's Help, but has infinite Reason to be thankful, and this is all he has to do.-- But I very much question, whether he can or will venture to say all this: Nay I question, whether this last was ever the Case of any Creature, no not even of the highest Angel in Heaven, without a divine Influence, much less of such a frail Creature as Man evidently is.--

For my own Part, I must be free to confess, that it is far from being the Case with me, and I believe there are very few confederate Persons but such as will readily join with me. I am conscious that I am so untoward and deficient, and so weak and infirm, that I need to ask God's Pardon and Mercy, and his Help and Assistance every Day that I live; and this I find to be the only Course I can take, in Conjunction with due Care and Vigilance, to get the better of my Infirmities, and to make any tolerable Proficiency in Virtue. And it is to me the greatest Satisfaction in the World, to hold such a frequent Intercourse with the great Father of my Spirit, and thereby to improve my Mind with a due Sense of his perpetual Presence with me, and Inspection over me, and in View thereof, to commit myself to his Protection, Guidance and Blessing in all my Ways.

This Sense of God's universal Presence and All-seeing Eye, which is vastly improved and cultivated by the daily Exercise of Prayer, is of the utmost Importance to make us watchful and circumspect in all our Behaviour before him, nay, in the Tempers of our Hearts,

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Hearts, as well as the Conduct of our Lives; and the more so, as it hath moreover the greatest Tendency to make and keep us humble, for, Humility is the Basis of all other Virtues, as on the other Hand, Pride, Self-Conceit, and Self-sufficiency, are Tempers extremely misbecoming a meer dependent, weak, and sinful Being, and utter Enemies to all Proficiency in Knowledge, or Virtue. It is therefore very fit that our Creator should keep us in a perpetual State of Dependence, and that we should, by the frequent Practice of Prayer, keep up and cultivate in our Minds, a most humble Sense of our Weakness, Dependence and Untowardness, as a necessary Means in order to our Amendment and Proficiency in Virtue and Happiness.

Since therefore it is thus manifest, that Prayer is in the Nature of the Thing, such an effectual Means to promote our Proficiency in all moral Virtue, in order to our true Happiness, which is the End of our Being, it is evident, That inasmuch as God wills this End, he must most certainly also will this Means, and consequently, that it must be his Will and Law concerning us, that we should live in the daily Performance of this Duty. It must therefore be a direct Rebellion against him, and the Constitution which he hath made, to live in the Neglect of it.

And since we are placed in Society, and have common Sins to confess and reform, and common Wants, both Temporal and Spiritual, that we must depend upon God, the common Father and Lord of all, for the Supply of, and inasmuch as every thing that Concerns our common Weal, is best promoted by social Combinations, it is evident that a common social and public Worship, in Prayer as well as Praise, must be our indispensable Duty, as well as Personal: Especially, if we moreover consider, that such a common social Worship in jointly paying our common Duty, to our common heavenly Father, Lord, and Governor, is most

most amiable in itself, and hath, in the Nature of the Thing, a direct Tendency to promote universal Benevolence, Brotherly Love, the Love of public Weal, and all social Virtues towards one another, as well as Piety towards God. So that, in order to any one's being a true Patriot or Friend to the public Weal of Mankind, and his Country, it is indispensibly necessary that he should set a good Example of a frequent and religious Attendance on the public Worship: Nay he must be an Enemy to Mankind if he does not.--And it is a Thing of most melancholly Consideration in this degenerate Age, that since Prayer, both personal and social, hath been so much decryd and despised; and the public Worship, as well as private, so much neglected, and especially by many great Examples in our Nation, there hath been a vast Increase of all Sorts of Immoralities, and such a Deluge of Vice prevailing, as threatens the utter Ruin both of our Nation and its Colonies.

But to proceed. It is further objected against this great Duty of Prayer, That, in the Nature of the Thing, Prayer can attain no End, and therefore must be impertinent, because there is a certain established Course of Providence, which cannot be altered without a Miracle, which we have no right to expect or desire.-- To this I answer,--

1. A Miracle implies a very sensible and manifest Variation from the known established Laws of Nature, whereas, he that hath studied Nature, can easily conceive of a thousand Cases wherein God may secretly interpose to prevent, or bring about various Events in the Course of Providence, without any sensible Variation from the general known established Laws of Nature; as, in varying the Course of Winds and Weather, preventing or healing Sicknesses, and the like.-- Nor can it reasonably be denied, or doubted, but God can secretly influence the Thoughts, Purposes and Resolutions

solutions of Men, in a Manner, (in the Time of it) insensible to themselves, and without at all interrupting their Freedom, which may be attended with Events, either on the one Hand very fatal, * or greatly beneficial to them on the other, that would not otherwise have occurred, and which in many Cases, may have great and lasting Influence, even on the public Affairs of Mankind, as well as those of particular Persons.†-- And I believe there are not many that have duly observed the State of their own Minds, and the Course of Providence in the various Events that have occurred to them, but who (without the least Tincture of Enthusiasm) will find Reason to be convinced, that they have, in several, and sometimes very remarkable Instances, been under such an Influence and Conduct, and many Events have occurred, of which no other Account could be given.-- This being supposed, it will follow, that it is a most reasonable Duty, not only to thank God for his kind and watchful Providence over us, but also to pray to him for his gracious Protection, Guidance and Blessing. But,

2. I would further observe, that as this Objection proceeds upon the Supposition of only a general Providence, or a Kind of Fate, and implies in it the Denial of any particular providential free Interposition, in Behalf of either particular Nations or Individuals, it betrays a very low, and most unworthy Conception of the infinite Being; for it imports as tho' he either cannot or will not, so conduct the general Course of his Providence, as at the same Time to attend to, provide for, and influence the Affairs of particular Nations, and Communities of Men (as is fit upon some special Emergencies, either for Correction, or Retribution) and even of every individual Person, in Proportion

* Quos Jupiter vult perdere prius dementat. *Diab. ap. Ekepi.*

† The Heart of Kings is in the Hand of the Lord, as the Rivers of Water, he turneth it whither soever he will. *Sol. ps. 21. f.*

portion to their several bad or good moral Qualifications. Whereas it is certain, that his infinite Wisdom and Power must enable him, and his infinite Benevolence and Justice must, in all Reason, be conceived to dispose him at once, equally to give Attention to what concerns the whole of Things, and at the same Time to what relates to the Case of every Individual.

But lastly, supposing Prayer should not procure any Alteration in the Course of Providence, (as for wise and good Reasons, in many Instances the Case may be) it doth not follow but that several excellent Ends may be accomplished by it, particularly, as it cultivates and improves in our Minds a great Sense of God and our Dependence upon him, and disciplines us to the Exercise of an implicit Faith in him, and a humble Resignation to his all disposing Will, and a greater Concern to please him in all our moral Conduct, that we may be the better qualified for future Favours. But for further Satisfaction on this Head, I would wish the Objector to read and consider well what Mr. *Wollaston* answers to this Objection.

And lastly, it is objected, "That Prayer implies a low and unworthy Notion of the Deity, either as not knowing or not willing what is best for us of himself: Whereas it is impossible but that God must know what we Want infinitely better than we do ourselves, and must be disposed to do what is fit and best for us, without any Information or Importunity of ours."

To this I answer.-- It is very true, God knows what we want, and is disposed to do what is best for us; but as we are reasonable, free, self-exerting Creatures, and our true Perfection and Happiness is, in the Nature of it, to be accomplished by our own Activity, under the Influence of the divine Aid, in the Use of proper Means, it is not fit that he should prostitute his Favours upon us, without our own Activity in

in endeavouring to qualify ourselves for them. Since then, Prayer, as I have shewn, hath a direct and natural Tendency to promote and improve in us all those moral Qualifications that render it fit he should bestow his Favours upon us, it is therefore fit in itself, and must accordingly be his Will, that we should use this Exercise as a Means for our Proficiency, and as a Condition of his Bestowments; Just as it is fit that a kind Parent who knows what is best for his Child, and is sufficiently disposed to bestow it, should yet require him in a dutiful Manner to ask it as a Favour, as being a proper Means to cultivate and improve in him all those dutiful and filial Tempers, and that decent and obedient Behaviour which, as it contributes to his own Happiness, does at the same Time qualify him to receive his Parent's Favours.

It is therefore an utterly wrong Notion of Prayer, to imagine that the Intent of it is to inform God of what he is ignorant of, or incline him to do what is best for us, as tho' he were not otherwise so disposed. No: The Intent of it is, to keep up in our Minds a lively and habitual Sense of our Dependence, and to qualify us to receive the Blessings we pray for, by cultivating and improving in our Souls, all those dutiful Tempers and Dispositions of Faith, Hope, Trust in Him, and Submission to Him, and a Concern above all Things, to conform ourselves to his Will, and the moral Perfections of his Nature, wherein our real Perfection and Happiness consists; and which are, in the Nature of the Things themselves, Qualifications necessary to fit us to receive the Favours we ask for, and without which we should never answer the End of our Being.

Thus I think I have answered, or obviated every Objection that hath been offered against the Duty of Prayer; arguing only from the Reason and Nature of Things, to which I was confined by the Argumentations

tions of the Objector, who, by one Expression he has, seems to think we have no other Way of coming to the Knowledge of our Duty but by Reasoning.-- But, alas! What a very little would Mankind ever have known about the Reason and Nature of Things, especially Divine Things, without Divine Instruction!-- When indeed, we are instructed in the first Rudiments of the Knowledge of God and ourselves; and our Relation and Duty to Him and one another, the Connections that obtain in the Nature of Things between those Truths and Duties, will, to a thinking Person, be demonstratively obvious; as *Solomon* observes, *Wisdom is easy to him that understandeth*, i. e. having learned it by teaching.--And this, I apprehend, is the Reason that we have now so many fine Demonstrations of Religion and Morality, which have so blown us up with a Conceit of the Sufficiency of our own Reason, that we are apt to imagine we could have discovered all these Truths and Duties of ourselves without any Divine teaching; whereas the Truth is, without having first had the *Data* in Scripture given us, we should scarce ever have had a Thought of them, much less been able to demonstrate them by the Dint of our weak Reason.

What a miserable Hand, Mankind would have made of Reasoning from the Nature of Things, without Divine Teaching or Revelation, is abundantly evident from Fact, to whoever looks into the real State of those Millions of People, where the Ancient Original Instructions have in a great Measure, been gradually lost, and for Want of which they are, in Fact, sunk into such an abject Condition of Ignorance and Depravity, as is hardly to be conceived by us, who have had the inestimable Advantage of Divine Teaching.-- It is true, there were some extraordinary Men in the Heathen World, that did attain to the Knowledge of many sublime Truths and Duties: But from Facts which

which there is no disputing, there is the greatest Reason to conclude that they would scarce ever have thought of them, if it had not been for some Remains of the Original divine Instructions handed down to them from the Beginning, by Tradition. For it is to Tradition that they frequently ascribe their best Notions; which they picked up in their Travels, far and wide among the wisest and most Ancient Nations the Chaldeans, Egyptians and Phenicians, whose Notions were still so much the better by how much the older, and the nearer they approached to the Fountain Head, and by how much the nearer Connections they had with that Nation, among whom those Original divine Instructions were handed down by Writing, together with the ancient sacred Hieroglyphics. See *Shuckford's* Connection, and *Hutchinson's* Works.

We have in particular some fine Passages in *Plato*, *Tully*, *Seneca*; and others, relating to the Subjects before us, our Dependence on the divine Aids, and the Duty of Prayer. *Plato* in *Menone* says, "Virtue does not derive from Nature, nor Teaching, but from a divine Influence."--*Tully* in *Nat. Deor.* says, "We must believe that no Good Man was ever such, but by the Assistance of God, and that no one was ever a great Man without a divine Inspiration or Influence."--And *Seneca*, Ep. 41. says, No one is a good Man without God, and that there is no good Mind or Disposition without him. Ep. 71."--And accordingly he directs with regard to Prayer, Ep. 10. That we should first beg of God a good Understanding, and good Health of the Soul, and then that of the Body."--*Plato* wrote an excellent Dialogue, his 2d *Alcibiades*, merely upon the Subject of Prayer, wherein he introduces *Socrates* (who was the Oracle of Wisdom in those Days) as highly commending that Prayer of an ancient Poet, "That God would give us those Things that are really good for us,

"us, whether we ask them or not; and that he would by no means grant us those Things that are bad for us, however so earnestly we should desire them."--In short it doth not appear that any of the wisest and greatest Men, even in the Heathen World (none but a few Atheists) ever doubted but that Prayer is an indispensable Duty: All their Difficulty was to know what they ought to pray for, and how they should pray acceptably. Here indeed *Socrates* laments the Darkness they were under, and judges it a Thing of so much Importance, that he is persuaded God will send some great Person to instruct Mankind how to perform this Duty.

Now I would ask our Objector; Did these great Men discover these Things by their own reasoning and the meer Light of Nature?--If so, it is plain that Prayer must be a Duty not only evidently founded in Nature, but discoverable by meer Reason, and consequently be a most reasonable Duty, so that it must be flying in the Face of Reason to doubt of it, or neglect it.--On the other Hand, if, (as I rather think) they had these Things by Tradition derived down originally from divine Instruction, (tho' when taught they appeared intirely agreeable to Reason) this proves that such an original divine Instruction and Injunction there was; and if so, it must be a direct Rebellion against Heaven, as well as Reason, to hesitate about it, and not live in the due Performance of it.

Whatever therefore some Men may think, it yet remains a most certain Truth, that God hath from the Beginning, and thro' all Ages since, at sundry Times and in divers Manners, instructed Mankind in these Affairs, and expressly declared his Will and our Duty relating to them. It is indeed a Thing of most melancholly Consideration, that this should become a Matter of doubt, as it is, with many in this degenerate Age, which, as it has sadly forsaken God, seems to

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be abandoned by him!-- Nay, some have peremptorily concluded against it, while others most ungratefully make a meer Joke of it, and treat it with the utmost Contempt.--However, I can't but earnestly wish that Gentlemen would once again seriously return to the Consideration of this Matter, and be persuaded to think it, at least possible, that they may be misled:-- That it is a most fatal Thing for them, if they be:-- And that it is, therefore, infinitely worth the While for them, again to enquire with Candor, and without Prejudice or Partiality, into this important Affair.-- Particularly I would wish them to read and consider with the utmost Exactness, some Things that have been written of late Years, and particularly *Bishop Butler's* Analogy, *Bishop Berkeley's* Minute Philosopher, and *President Forbes's* Works, *Doctor Ellis* of the Knowledge of Divine Things, and a late Peice called *Deism revealed*, and *Clayton*, &c. against *Bolingbroke*, not to mention *West*, *Leland*, *Brown*, and several others, all which have written long since it seems by many to have been, inconsiderately taken for granted, that all Pretences to reveal'd Religion are meer Impostures.

And before I take my Leave of this Subject, I will venture to offer a short Sketch of Argumentation *a priori*, from the Divine Attributes, and the Nature of Things, to prove, that there must have been, and consequently that in Fact there most certainly was, from the Beginning, a Divine Revelation or Instruction given to Mankind. And,

1. I presume I may take it for granted, That Mankind were at first brought into Being by an infinitely Wise and Good God.

2. They must therefore have been made for a wise and good End.-- Now, as I have observed above,

3. This End must have been, that they might be Happy, or in some good Degree enjoy themselves. And,

4. If *Leland* has lately, by the Piety and Charity of the good young *Prince of Wales*, been sent in great Numbers into *America*, to prevent our Apostacy.

4. It is a maxim of eternal Truth, That he that wills an End, if he be Wise and Good, must, of Course, will the Means necessary for the Accomplishment of that End. Now,

5. Look into the Nature of Man, and consider what must be the necessary Means of his Well-being, and you will find, he must as a social Creature have some Language, and as an Animal he must know what is proper Food and other Means for his Subsistence, and consequently know something of the Nature of the Things about him.--Nor can he be Happy without knowing from thence something of the Author of Nature, his Maker, and Benefactor, his Preserver, and Governor, who must be his Chief Good, and consequently, how to conduct himself so as to be secure of his Favour in Conformity to all those moral Laws, which, both with regard to his Maker, himself, and his Species, are in the Nature of Things, necessary to his Happiness: Nor must he be ignorant of their Sanctions, the Happiness that will attend his Obedience to them, and the Misery that must result from his Disobedience.--- But,

6. However so necessary these Things and the Knowledge of them are, as Means to Man's Well-being and Happiness, and however so perfect you may suppose his Powers and Faculties to have been, it is plain that when he first came into Being he must have been totally ignorant of them.-- Now

7. It cannot, I think, be doubted, but that it was possible for God Almighty, either by himself or some other Agent, to appear to the first of our Species, and converse with them, and instruct them in the Knowledge of all these Things, so necessary to their Well-being.

8. If therefore our Maker infinitely wise and good, designed our Well-being and Happiness as his End, it is Demonstration that he must have immediately appeared

peared, or some how instructed the first of our Species, in the Knowledge of all these necessary Means in order thereunto, and put them within the reach of their Power, and it must have been his Will that they should make use of them for that End.---

Can it then be imagined, That the infinitely wise and good Father of Mankind, would bring them into Being and then desert them?--Would he leave them to grope out the Means of their Well-being themselves, in pursuit of which they could not fail, without Instruction, of making 10,000 fatal Blunders?--- At best, if they could have at all subsisted, it must have been several Ages before they could have beat out any thing of a tolerable Scheme of Life.-- It cannot therefore be, but they must have been immediately instructed and put into a State of moral Government, according to the Tenor of which they should be happy or miserable, according as they should behave themselves well or ill:-- Be obedient or disobedient to his Instructions and Injunctions, under the Sanctions of Life or Death.

And when they had been surprized by a Temptation into an Act of Disobedience, and so forfeited that Immortality and Happiness they were designed for, and brought themselves into a State of Mortality, Sin and Misery, such as we do in Fact find ourselves in, is there not in this Case, all imaginable Reasons from the Consideration of the same Divine Attributes, his Wisdom and Goodness, to conclude, that he would still consider them with Compassion as his own Offspring, tho' in a State of Rebellion, and at the same Time that he passed upon them the Sentence of his Justice, open a Way for Mercy to take Place consistent with it, and discover to them the Method and Means for their Recovery and Restoration to that Immortality and Happiness which they had lost by Sin?

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In order to this, which was the original End of their Being, this new State into which they were reduced by Sin, must, in the Nature of it, necessarily require new Truths to be discovered, which they could no otherwise come to the Knowledge of, and thence new Means to be prescribed, and new Duties enjoined.-- And as God must be infinitely the best Judge what is best for us, what could be more fit than that we should wholly refer ourselves to him? And what better, or other Method could be devised, than that he should treat with us Sinners by a Mediator, and that we should be required by Faith to look for Pardon, Mercy, and Acceptance, thro' the Merits and Intercession of that all-sufficient Mediator, upon Condition of our sincere Repentance, and return to our Duty; and to depend on the Aids of the Divine Spirit, to enable us to repent and reform, and to return to such a Faithful and preserving Obedience as our present frail Condition will admit of, and such as is, in the Nature of it, necessary to qualify us for his Favour? And in such a State of the Case, can it be, but that a constant Course of Prayer, for Pardon and Assistance, and Watchfulness against all Temptations, must be prescribed, as the most apposite Means for gaining the Victory of Sin, and a Habit of new Obedience, in order to that blessed End?

All these Things do thus evidently appear *a priori* to be most fit and reasonable in themselves, from the Consideration of the Divine Attributes, and the Nature of Things: But then they also appear, *a posteriori*, to have been Fact, from the Account which the Holy Scriptures gives us of the Origin of Mankind, and the subsequent Conduct of God towards them.-- Indeed the first Account of these Things is very short, and not so particular as I have represented them, especially in our present Translation, tho' they appear much more so, to one that understands the Hieroglyphical

phical Nature of the most ancient original Language and Institutions, and Manner of Instruction, and interprets them as he ought, by the subsequent Facts correspondent to them, both sacred and profane; the due Consideration of all which, cannot fail of giving us the highest moral Certainty, that the Nature of the Things (supposing them) are capable of: But doubtless, they were then much more particularly explained than is accounted for, in the very short History we have of them.

Upon the whole; I can't but think that whoever shall meekly and candidly consider the whole of Things; the real Condition of Mankind, and the intrinsic Excellency of the Things themselves, discovered and taught in the Holy Scriptures; their real Fitness to all our Needs, and to all the Purposes of Virtue and Happiness, which are the End of our Being; and at the same Time, the whole Series of Revelation from the Beginning; thro' all the ancient Ages, supported by a Series of Miracles and Prophecies, and the exact Correspondence of Facts and Events, must be convinced, that there hath been one Uniform consistent Scheme of Religion and Providence worthy of God, and fitted to the present Condition of Mankind, carrying on from the Beginning of the World to this Day, and to continue to the Consummation of all Things, when *Mortality shall be swallowed up of Life*, in complete, unmixed, and endless Happiness.

Now supposing the Holy Scriptures to be an express Declaration of the Will of God and our Duty, it would be endless to take notice of all the Passages wherein this Duty of Prayer is therein enjoined, and spoken of as practised by all good Men, and the many great and precious Promises which are made to the sincere and faithful Performance of it.--- I shall only take notice of that Passage of the Prophet, where God declares his Readiness and Purpose, to do what was re-

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quisite for the Weal of his People, *I have spoke it, and will do it*, says he. But adds, *I will yet for this be enquired of, (or sought to) by the House of Israel, to do it for them*, (Ezek. 36. 37.) Which plainly intimates, that which was always the great Maxim of the Divine Conduct towards the Children of Men, viz. That however ready he is to do us good, yet it is his Will that we should exert ourselves, and pray to him to co-operate with us, and to grant us what we want, as the Condition of his Bestowments. Not that he wants our Homage for his own Sake, but for our Sakes, he requires it, because he knows it is highly beneficial to us, and the best Means we can use, to render ourselves qualified for his Favours.--- And this you have seen was accordingly the Practice of all the great, wise, and good Men of all Ages, not only of the Patriarchs, Jews and Christians, but even of the Heathens themselves.

Ought we not then severely to suspect ourselves, when we are tempted to go into Conclusions so singular, whether we are not under some great Delusion, and be very jealous, whether it may not be occasioned by too much Affectation of Singularity, or too much Self-sufficiency, or Sensuality, or some other wrong Temper, which may have strangely warped and biased our Minds?-- Let us rather with all the Wise and Good, be content, and rejoice to be directed by God, who knows what are the best Means to our best Good, infinitely better than we do, and diligently make use of all the Means that he hath appointed for that End: And let us be solicitously upon our guard, *lest there be in any of us an evil Heart of Unbelief, in departing from the living God*, our chief and only Good, and lest we justly fall under that Censure which was unjustly thrown upon Job; *Thou castest off Fear, and restrainest Prayer before God.*---Ch. 15. 4.

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And if by any Means we have been so unhappily misled, as to have our Hearts, in any Degree alienated from him, let us immediately and seriously bethink ourselves, and take the Advice given him by one of his Friends (22. 21.) *Acquaint now thyself with God*, (which is to be done by reading his Holy Word, and conversing frequently with him in Prayer) and be at Peace with him, (by the diligent Exercise of Prayer and Vigilance in all well-doing) *so shall good come unto thee*; all that is really Good, all that is best for thee here, and endless Happiness hereafter.--- I conclude all with the excellent Advice which King David gave his Son, when he was going off the Stage, 1 Cor. 28. 9. *And thou Solomon, my Son, know thou the God of thy Father, and serve him with a perfect Heart and a willing Mind; for if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.*

F I N I S.



A LETTER to a FRIEND, relating to the same Subject.

West-Chester, January 15, 1758.

Dear Sir,

I thank you for yours of the 2d. and am very glad that you took in so good part, the friendly and well-meant Freedom I used, in expostulating with you, on Account of your not frequenting the public Worship so much as you ought, and used to do.---Had you varied only in some merely speculative and doubtful, or indifferent Point, the Matter were not so much:---But what I wrote about was a practical Affair, and such an one, as I think must evidently appear, to any one that thinks seriously, of the greatest Importance of any Thing in the World beside.---It was a Matter indeed both of *Truth* and *Right*, resulting even from strict Demonstration; for so I must think the Duty of publicly worshipping the Deity, as well as in private, evidently is.---It is a Matter of strict *Justice*, from which no moral Agent can be at Liberty to vary. For all Moralists must and do allow, that *Gratitude* is strictly due from Dependents to a Benefactor, and the Worship of GOD is in effect nothing else but our Expression of Gratitude; and of our due Sense of our Dependence on him, and Submission to him, as our Supreme Father, Lord and Governor, and most kind Friend and Benefactor. See *Walleston*, R. N. p. 124, 5, 6, or 124---to 126.

And methinks he must have a very depraved Mind who does not see, that our constant holding this Intercourse with the Father of our Spirits, who is the Light and Life of our Souls, and the great Source and Patern of all moral Perfection, is, in the Nature of the Thing, directly connected with every good Temper, and virtuous Disposition, wherein the true Perfection and Happiness of every reasonable and immortal Nature consists:---And moreover, That to do this first, and most reasonable Act of Justice and Duty, openly and jointly, in Society with our Friends and Neighbours, as Brethren and Children of the same common heavenly Parent, does, in the Nature of it, happily tend to conciliate Benevolence, and promote every social, as well as personal Virtue, wherein the public Weal and Happiness of Mankind consists; and consequently that the Example of a contrary Conduct, in neglecting so important a Duty, must

must be really Criminal; (vastly more Criminal than open Ingratitude to a human Benefactor, as base, and injurious as that is accounted) especially in Persons of Education and public Influence in the Society: It must be Criminal, not only against their own Souls, but even against the Society itself, as well as the common Parent and Lord of the whole social System, the great Father of whom the whole Family of Heaven and Earth is named.---

But you say, I am not satisfied in this, or that, or any particular System, &c. Dear Sir, I beg in the Name of Truth, Candor, and Benevolence; is it fit you should neglect the plainest and most important Duty, both to your Maker and great Benefactor, and to the Society whereof you are a Member; as well as to your own Soul, till you can do it in Company where every thing is intirely perfect, according to your Notion of Things? Can you make no Allowances for the Mistakes and Differences among Christians which yet perhaps, in many Instances, may be chiefly, if not only, in Sounds?---Would not Candor dispose you to put the best and most favourable Construction, especially on such Things as have the Sanction of the public Sense and Authority? And would not a Sense of Duty dispose you, if possible to conform to it?---Is there not something extremely indecorous in an Affectation of Singularity?---And what I beseech you, do you think would in a little Time become of all public Virtue and Order, and indeed of every thing that is amiable among Mankind, if every one should renounce the open Worship of the Deity, which one may do as well as another, and the lesser People will soon be apt to learn to do, from the Greater?---How can you endure so much as the Appearance of having a Hand in such public Havock? It is shocking and deplorable to see the Churches already so much deserted. And then, what a hideous Thing must it be, for a Family of young Children to be bred up under the Example of a Parent that shews no open Regard to the God that made them, and the Saviour that redeemed them?---What can be expected, if they have any regard for their Parent, but that they will learn from his Example, to have no Fear of God before their Eyes*; the Consequence of which will be, that they will of Course run into all manner of Vices, that will destroy them in the midst of their Days!---As the Fact has sadly been in innumerable Instances in this miserable Age, in Consequence of those licentious Principles that now obtain and issue in the neglect and contempt of all public Religion, as well as private.---On which Account methinks (supposing nothing evidently sinful imposed upon me, in which I must be active) I would be zealous and ready in worshipping God, almost any how.

* For you know, *non existentis, & non apparentis, eadem est Ratio*. If it does not appear by outward Expression and Behaviour, it will not be thought to exist at all.

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know, rather than not at all, and according to any System rather than none. Nay I protest, if it were possible for me to believe Christianity and it's Sacraments to be but a meer human Contrivance, yet it's Moral is so excellent, and it's Doctrines and Rites do so evidently tend to purify the Heart, and to promote Devotion, and universal Justice and Benevolence, and all kinds of Virtue, that I would steadily attend upon all it's public Offices, and by my Example and Influence, do all the Honour I could to it, for the sake of the public good of Mankind.---

I am verily persuaded that Popery itself, as bad as it is, does nothing near the Mischief towards destroying the Virtue and morals of Mankind, as Scepticism, and the loose Notions that are so much in vogue in our unhappy Nation, and in these degenerate and apostatizing Days. How inexcusable then must it be to neglect so excellent a Method of Worship, as that in the Church of England, especially in one that does not doubt, as you profess, that the *Christian System is a divine Revelation*?---If so, how can you hesitate a Moment, to worship God according to a Liturgy that is very little else but a judicious Collection out of that very System, the Holy Scriptures, which you profess to believe?---If there be some few Passages in it that you are not well satisfied in, or that imply Doctrines about which you doubt, yet so long as you are not obliged to assent to those Particulars, they ought by no Means to tempt you to neglect a plain and most necessary Duty: And even those Passages, if you would consider them with Candor, and a Disposition to understand them in such a Sense, as, putting the most favourable Construction upon them, they would well admit of, you might at least bear with them. You ought surely to consider them, (having the Sanction of Authority) at least with the like Candor, as *Horace* says he would have for any Author, in that fine Passage of his,---*ubi placet nienti, non ego pauci, Offendar Maculis, quas aut incuria fudit, aut humana parum cavit natura*.---“ I will not, says he, be offended at a few Faults, which are owing to Inattention, or the unavoidable Frailty of human Nature.”---*Sine crimine nemo, optimus ille qui minimis urgetur*.---“ None he adds are without some fault, he is the best who has fewest.”---It is moreover even demonstrably the Result of all true Philosophy and exact Thinking, as well as Christianity, to lead us directly to God, and to the deepest and most serious Sense of our intire Dependence upon him, and our vast Obligations to his infinite Goodness: It must therefore be a most mad and vain Philosophy indeed, and *Science falsly so called*, that tends to alienate our Minds from him, or tempt us to neglect the constant Adoration of him, both severally and socially. So that I hope you will join, with *Horace* in another fine Passage, *Parcas Diorum Cultor infrequens*.---*Infrequens dum Sapientie, Consulvus erro, nunc retrospicis*.

um, vela dare, atq; interare Cursus eorum reliquos, &c. The purport of which is, "I have but seldom been a Worshipper of the Deity, since I have been wandering after the mad Philosophy; i. e. of the Epicureans and Sceptics, but now in view of His Almighty Power and tremendous Authority, I am obliged to retreat and alter my Course, and return to my Duty."

There is one thing more in your Letter I beg Leave to remark upon, and I have done; and that is, your Notion, That no Man shall be accountable, or punishable for believing, or disbelieving &c. as being out of his Power, &c.—I agree with you that no Man is accountable for what is out of his Power, under such Means and Assistances as God allows him; and also, that in many Cases it is out of our Power to yield or withhold our Assent: But this is only in Matters of pure Science, either Intuitive or Demonstrative, where our Minds are passive to the clear Light of Truth: However even here, we may abuse our Liberty, by neglecting to give our Attention, or take Time to consider, &c.—But there are many Cases short of Intuition or Demonstration, and those of very great Importance, in which we are obliged either to act or forbear, and in which it may require much Thought and Care, in order to make up a just Judgment among Probabilities and Reasons of Credibility, which ought to preponderate and determine a wise and considerate Man; in doing which he must be active. And he must be a great Stranger to human Nature, who does not know that Men do many Times criminally bring themselves to be persuaded of some of the absurdest and most mischievous Things in the World.—*Quod volumus facile credimus*, "What we strongly desire, we are easily induced to believe. Where Men's Pride, Lusts, Prejudices, Interests, Conversations, &c. are in one Scale, they will often strongly weigh down against the highest Probabilities, and even moral Certainty in the other; nay many Times induce them to believe, as well as to act wrong, in spite of Demonstration itself.—A very wise Man tells us, *There is a Way that seemeth Right to a Man, when the End thereof is the Ways of Death*; and St. Paul tells us of some, who, because they received not the Love of the Truth, but had Pleasure in Unrighteousness, were left to strong Delusions, to believe a Lie, to their final Destruction. We should therefore take Care how we give into that fashionable Doctrine of the Innocency of Error, and be very diffident of ourselves, and very jealous lest some wrong Temper, or Disposition should prevail in us to bias our Judgments, and make us see Things otherwise than they really are, as it were thro' a coloured Glass, or a disordered Eye, and remember that Things are inflexible: We cannot alter them by our Imaginations; They will be just what they are, let us think of them how we please: Our best Way therefore is, with great Humility, Candor and Docility, to bend our Minds to them, and endeavour

to think of them exactly as they are, and guard against a Spirit of Self-sufficiency, and leaning too much to our own Understanding; particularly, when we find ourselves tempted to vary (and especially in Practice) from the public Sense and Practice of the Community and of many of the wisest, the greatest and best of the human Kind.—And where Things yet remain somewhat doubtful, the safest Side may however be very evident: And surely he must be beside himself, who does not, in such Cases, religiously and steadily adhere to the safest Side; and who can doubt in the Case before us which that is?

In a Word, let us thoroughly know ourselves, and be deeply sensible that the Mind of Man is, at best, but a poor frail Creature of itself, and stands in the greatest Need of the Divine instruction, Conduct and Assistance: There is therefore no better Course we can take, than that suggested by the wise King, *In all our ways to acknowledge God*, and then we may confide in him to direct our Paths; and that of a Wiser than he, who tells us, *If a Man will do his Will, he shall know of the Doctrine whether it be of God*.—I am grieved to hear you complain of endless Doubts and Perplexities in Matters of Religion, for it is indeed a miserable State to be worried with a Spirit of Scepticism, and dark Suspicions and Surmises about this, and that, and t'other.—*Nubila mens est hæc ubi regnant*.—"It is a cloudy doleful State of Mind where these prevail."—Pray sit down then, and carefully distinguish and separate Things certain from Things doubtful, and abide by them, and give the Doubts to the Winds; but never doubt whether you ought diligently to attend on the public Service of God.—Attend, I say, in the first Place, and above all Things, to plain evident practical Matters, and especially live in the constant regular practice of true Devotion towards God in Christ, who is our only supreme Good; and trouble not your Head with curious Disputes and Speculations, and perplexing Doubts and Intricacies, many of which, are only Strifes about Words, and others, about Things we have no concern with, and Things quite beyond our Faculties.

I will only add, that I am fully persuaded when you come to leave this World, it will be the greatest Satisfaction to you, to be able to say with the Royal Psalmist, *Lord I have loved the Habitation of thy House, and the Place where thy Honour dwelleth*.—I hope therefore you will this once excuse this long Letter from a faithful Friend, who is solicitously concerned for your best Good, and I commend you to God's gracious Protection, Conduct and Blessing, and remain, Dear Sir,

Your very affectionate Friend,
and humble Servant,

S. JOHNSON.
P. S.

P.S. I subjoin an excellent Passage of Dr. Stcker, the present most worthy Archbishop of Canterbury, in Sermon. 9. P. 249.
"There must be public Virtue, or Government cannot stand:—There must be private Virtue, or there cannot be Public:—There must be Religion, or there can be neither:—There must be true Religion, or there will be false:—There must be Attendance on God's Worship, or there will be no Religion at all."



